Tafsir Al-Maturidi

Ta'wilat Ahl al-Sunna

Tafsir of the Holy Quran

Volume 30

Juz 30

Shaykh al-Islam

Imam Abu Mansur al-Maturidi

Translated and Summarized by:

Dr. Yusof Mutahar

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Most Gracious, the Most Merciful

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

O Allah, bestow Your favour upon Muhammad ﷺ and upon the family of Muhammad, as You bestowed Your favour upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.

O Allah, bestow Your blessing upon Muhammad ﷺ and upon the family of Muhammad, as You bestowed Your blessing upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.

This translation is humbly dedicated to our noble teachers, Imam al-Azam Abu Ḥanifah and Shaykh al-Islam Abu Manṣur al-Maturidi. Their luminous teachings lit the path to the Quran and the Sunnah, and their legacy continues to guide hearts toward the truth of our beloved Prophet Muḥammad ﷺ.

This translation of the Holy Quran Tafsir was the result of countless hours and many sleepless nights, undertaken solely with the hope that it may serve as a benefit to the Ummah. I humbly ask that you remember me in your prayers.

Yusof Mutahar

Surah an-Naba – Verse 1

Arabic:
عَمَّ يَتَسَاءَلُونَ

Tafsir:
The verse opens with a rhetorical question: *'What are they asking one another about?'* This inquiry is meant to awaken reflection. It refers to the disputes among the disbelievers concerning the Prophet's message. They were asking each other mockingly, doubtfully, or dismissively. Some scholars explain that the phrase **"ʿamma yatasaʾālūn"** points to their constant questioning and discussion regarding the **Resurrection**, which the Prophet ﷺ repeatedly affirmed would come.

According to Imam Maturidi, this verse highlights **the arrogance of the deniers**, who not only questioned the truth but did so **as a means to stir doubt in others**. They weren't simply seeking knowledge — they were seeking to undermine.

The question can also be understood in two ways:

1. **Interrogative** — Allah is posing the question to draw attention to their foolishness.
2. **Condemning** — as if to say: *Look at what they are wasting time on!*

In both cases, it shows that the disbelievers treated this matter — which should provoke awe and fear — with **carelessness and pride**

Surah an-Naba – Verse 2

Arabic:
عَنِ النَّبَإِ الْعَظِيمِ

Tafsir:
This verse answers the rhetorical question of the previous one. What were they questioning? **"About the Great News" (النَّبَإِ الْعَظِيمِ)** — that is, the matter of **resurrection and the afterlife**, according to the majority of mufassirun (commentators).

1. On the meaning of "an-naba' al-'aẓīm" (the Great News):

- Some scholars interpret it as referring to the **Resurrection (al-baʿth)** — the day the dead will rise from their graves and be brought to account.
- Others say it refers to the **Qur'an** itself — the divine message whose truth cannot be denied.
- A third view is that it refers to **the Prophet's mission** (risāla) — which turned the beliefs of the disbelievers upside down and challenged the foundations of their worldview.

Maturidi leans toward the view that this refers specifically to **the Resurrection**, because that is what the Quraysh openly denied, and what they used to mock among themselves — treating it as a laughable myth.

2. Why is it called "ʿAẓīm" — Great?

- Because of its **magnitude**: it concerns the eternal fate of every soul.
- Because of its **certainty**: it is not speculation — it is promised and decreed.
- Because of its **impact**: it shakes false beliefs and forces every human to reckon with the truth.

Maturidi emphasizes that calling it "great" is not just a description — it's a **rebuke** to those who **treated it as insignificant**.

Surah an-Naba – Verse 3

Arabic:
ٱلَّذِى هُمْ فِيهِ مُخْتَلِفُونَ

Tafsir:
"About which they differ."
This verse clarifies the attitude of the deniers toward the "Great News." Not only did they question it — they **actively disagreed among themselves** about its reality and meaning.

1. Forms of disagreement:

According to Maturidi and others:

- Some among them outright **denied resurrection**: they believed that once a person dies, he will never return — "Nothing destroys us but time" (cf. 45:24).
- Others claimed belief in a vague kind of **afterlife**, but denied **bodily resurrection**.
- A few doubted but didn't deny — treating it as unlikely, not impossible.
- Others mocked it as pure myth, using it to **undermine the Prophet's message**.

Thus, the "disagreement" was not about minor details — it was about the **core truth of divine judgment**. Their conflict wasn't sincere inquiry; it was **spiritual rebellion**.

2. Implications:

Maturidi points out that **disagreement about a matter of revelation**, when it stems from arrogance or pride, is not excusable. If the

disagreement had been from genuine ignorance or a search for truth, Allah would have guided them.

But here, they differed not because the truth was hidden — they differed **because their hearts rejected it**, despite the signs being clear.

Surah an-Naba – Verse 4

Arabic:
كَلَّا سَيَعْلَمُونَ

Tafsir:
The word **"Kallā" (كَلَّا)** is a strong, emphatic negation. It is used to cut off what came before — as if Allah is declaring: *Enough! Stop this deluded talk.* It also marks a sharp rebuke.

Then comes the certainty: **"They will come to know."**

This is not a wish. It is a **divine promise** — a threat, a prophecy, and a certainty. It can refer to one of two outcomes:

1. **They will come to know at the time of death**, when the soul begins to glimpse the unseen and the angels confront the denier.
2. Or, more decisively, **they will come to know on the Day of Resurrection**, when the veil is lifted and the unseen becomes undeniable.

Maturidi emphasizes that this is a **warning**, not merely a statement of fact. It's meant to awaken the arrogant, to silence the mockers, and to prepare the listener for what's coming.

Surah an-Naba – Verse 5

Arabic:
ثُمَّ كَلَّا سَيَعْلَمُونَ

Tafsir:
This verse **repeats** the previous threat, but with **greater force**.

The addition of **"Thumma" (ثُمَّ)** — meaning "then" — adds a sense of **deliberate escalation**. It suggests that the warning is **not just once**, but will be driven home again — when the deniers have no escape, and no doubt remains.

Maturidi comments that repetition here serves several purposes:

1. **Emphasis:** To show that the warning is serious, certain, and not figurative.
2. **Gradation:** The punishment will unfold in stages — first in the grave, then at resurrection, then in Hell.
3. **Finality:** They mocked what they did not understand. Allah assures them they **will understand**, but too late.

This verse completes the first **warning sequence** of the surah. What follows next is not speculation or metaphor — it is evidence. **Allah will now present the signs of His power**, beginning with creation itself.

Surah an-Naba – Verse 6

Arabic:
أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَادًا

Tafsir:
"Have We not made the earth a resting place?"

With this verse, Allah turns from **warning** to **argument through creation** — calling the human being to reflect on what is right beneath his feet.

The word **"mihād" (مِهَادًا)** means **a bed, cradle, or level ground** — something made smooth, settled, comfortable, and safe for living. It evokes the image of **a mother laying down a bed for her child** — soft, stable, and nurturing.

Maturidi explains that this phrase contains **multiple layers of proof**:

1. Design and Order:

The earth wasn't random. It was prepared. Its composition, balance, and suitability for life are deliberate signs that there is **knowledge, wisdom, and intention** behind it.

2. Mercy and Provision:

By calling it a cradle, Allah reminds humans that the world is not a hostile environment — it was made for **your growth, sustenance, and peace**. This kindness contradicts the disbelievers' claims that there is no divine mercy.

3. Argument for Resurrection:

Maturidi links this verse to the **possibility of life after death**:
If Allah can create such a stable system for your birth and life — can He not bring you back again?

This verse opens the door to a series of **cosmic signs** — all leading to one conclusion: **the One who created all of this can certainly resurrect the dead**.

Surah an-Naba – Verse 7

Arabic:
وَٱلْجِبَالَ أَوْتَادًا

Tafsir:
"And the mountains as pegs?"

This verse is paired with the previous one. After mentioning the earth as a **resting place**, Allah now draws attention to the **mountains** — described here as "**awtād" (pegs or stakes)**.

The word **awtād** implies something **deeply driven**, like the pegs that anchor a tent into the ground. It is not merely poetic — it points to the mountains' **deep roots** and their function in stabilizing the crust of the earth.

According to Imam Maturidi:

- The mention of mountains as stakes is a **metaphor for their stabilizing role** — they restrain the movement of the land and maintain its balance.
- It also reflects **order and intentionality** — just as pegs in a tent are deliberately placed, so too are mountains placed with wisdom.
- Some mufassirun interpret this as a **rebuttal to the materialists**: if creation is random, why are the mountains so precisely positioned?

The deeper message: the **precision** and **strength** of what surrounds you should lead you to recognize a **Creator who is neither heedless nor incapable**.

Surah an-Naba – Verse 8

Arabic:
وَخَلَقْنَـٰكُمْ أَزْوَاجًا

Tafsir:
"And We created you in pairs."

This verse reminds the listener of their **own nature**. The phrase **"azwāj"** refers to pairs — male and female, but also more broadly to the concept of **complementary opposites**.

Maturidi highlights that:

- The creation of humanity in **pairs** is both a **necessity for continuation of life** (reproduction) and a sign of **Allah's design in social harmony** (companionship, family, mercy).
- He notes that the Qur'an often speaks of creation in pairs as a **symbol of balance and perfection** — night and day, sun and moon, man and woman.
- He argues that this points to **a higher will** — not just biological chance, but a Creator who placed wisdom in human form.

Also implied here is the refutation of those who claim that life is **self-sustaining and purposeless**. Pairs show need, limitation, and interdependence — all signs of a **dependent creation**, not an independent origin.

Surah an-Naba – Verse 9

Arabic:
وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

Tafsir:
"And We made your sleep for rest."

This is one of the **subtle signs** of divine mercy: **sleep**.

The word **"subāt"** implies **complete disconnection**, a cutting off from action — not just rest, but a **temporary suspension of life**.

Maturidi explores this deeply:

- Sleep is **not a defect**, but a **mercy**. It restores the body, calms the mind, and renews strength.
- More than that, it is **an analogue for death** — a mini-resurrection happens every morning. This is a sign that **He who revives you from sleep can revive you from death**.
- It also reminds the arrogant person that **he is not in control** — sleep comes involuntarily, overpowering even kings and tyrants.

This one simple experience — known to every human — is enough to disprove the illusion of self-sufficiency.

Surah an-Naba – Verse 10

Arabic:
وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا

Tafsir:
"And We made the night as a covering."

The night is described here as **"libās"** — a garment. Something that **wraps, shields, and conceals**.

According to Maturidi:

- This shows Allah's mercy in **protecting the world with calmness and stillness**. Night softens the light, lowers the noise, and grants pause.
- Just as a garment provides **modesty and comfort**, night provides **privacy and rest**.

- It is also symbolic — a sign of **limits**: no human can overcome the cycle of night and day. It comes regardless of will, power, or denial.

Maturidi notes that even such basic patterns in life are **irrefutable signs of divine control**.

Surah an-Naba – Verse 11

Arabic:
وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا

Tafsir:
"And We made the day for livelihood."

As night was for rest, the day is for **effort and earning** — "maʿāsh" means **sustenance**, both physical and spiritual.

- The alternation of day and night reflects **balance** — and Allah designed this for human benefit.
- Daylight exposes the world, opens pathways, energizes the body — these are **divinely planned cues** for action and responsibility.
- Maturidi emphasizes that this isn't random rotation — it is a **governed rhythm**, a structured test: **you are given time, light, and ability — what will you do with it?**

This verse closes the segment on **personal blessings**. What follows now are **cosmic signs** — sky, sun, rain — proof on a grander scale.

Surah an-Naba – Verse 12

Arabic:
وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا

Tafsir:
"And We built above you seven strong [heavens]."

Allah now turns our attention from the earth to the **skies above**. The verse refers to the **seven heavens** — vast, layered realms above this world.

- The verb **"banaynā"** (We built) suggests **deliberate construction** — stable, purposeful, firm.
- The word **"shidād"** (strong) emphasizes their **immense power and durability**. These are not thin veils or poetic metaphors — they are real, preserved realms, perfectly designed.

Imam Maturidi explains:

- This verse refutes those who deny the existence of any design or governance in the cosmos. The heavens above are not chaotic — they are held in **order and strength**.
- It also shows that the Creator who fashioned these enormous realms has the **power to resurrect**.
- Many classical scholars also point out the **marvel of their silence** — despite their vastness, the skies do not groan, crack, or sway. This silent strength is itself a miracle.

Surah an-Naba – Verse 13

Arabic:
وَجَعَلْنَا سِرَاجًا وَهَّاجًا

Tafsir:
"And We made a blazing lamp."

This verse refers to the **sun**, described here as a **"sirāj"** (lamp) and further as **"wahhāj"** (blazing, burning, intensely radiant).

The tafsir draws attention to several meanings:

- The sun is called a **lamp** because it **illuminates without pause**, offering constant benefit.
- "Wahhāj" implies **continuous combustion** — it is not passive light, but **active fire**, pouring out energy.

Imam Maturidi adds:

- The sun is not only essential for physical life — it is also a **sign of divine mercy and regulation**.
- Its **distance, heat, orbit, and timing** are all finely tuned — not chaotic, not self-sustained, but **sustained by Allah's will**.
- If the disbeliever reflects, he will see that this **central light of life** is not the product of chance.

The purpose of these signs is to lead the heart to awe — and from awe, to submission.

Surah an-Naba – Verse 14

Arabic:
وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَاتِ مَآءً ثَجَّاجًا

Tafsir:
"And We sent down from the rain clouds pouring water."

The word **"muʿṣirāt"** refers to **clouds full and ready to release rain**, and **"thajjājā"** means water that pours abundantly and forcefully.

This verse brings attention to the **blessing of rain** — one of the clearest signs of divine power and mercy.

Imam Maturidi comments:

- The process of rainfall — from evaporation to cloud formation to downpour — is **beyond human control**, yet consistent and precisely timed.
- The Qur'an's mention of it as **"thajjāj"** captures both **volume** and **impact**. This is not a drizzle — it's life-giving water, delivered with purpose.

Rain is not only provision, it is **a link to resurrection**:

Just as dry land is revived by rain, so too will the dead be revived by Allah's command.

Surah an-Naba – Verse 15

Arabic:
لِّنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا

Tafsir:
"That We may bring forth thereby grain and vegetation."

This verse explains **why** the rain was sent — not randomly, but for **sustenance**. The pairing of **ḥabb (grain)** and **nabāt (vegetation)** reflects the full spectrum of nourishment:

- **Grain** represents the **staples of human life** — wheat, barley, rice.
- **Vegetation** includes greenery, grazing plants, and **provision for animals**.

Imam Maturidi points out that Allah could have created us without need — but instead, He created both **need and provision**. This creates a system of **dependency, mercy, and gratitude**.

It is also a sign of design — the earth produces what is needed **in proportion and variety**. This denies the disbeliever's claim that the world is **aimless or accidental**.

Surah an-Naba – Verse 16

Arabic:
وَجَنَّاتٍ أَلْفَافًا

Tafsir:
"And gardens of entwined growth."

This verse completes the sequence of signs in the natural world. After mentioning grain and general vegetation, Allah now describes **"jannāt"** — **gardens**, places of **beauty, abundance, and life**.

The word **"alfāf"** refers to **densely interwoven foliage**, where branches and leaves grow over one another, creating **rich, shaded, layered growth**. This type of garden is:

- **Lush and complex**, not sparse
- **Nourishing and pleasing** to the eye and heart
- A **symbol of paradise** in this world

Imam Maturidi notes:

- This is not just a physical description — it is a **spiritual argument**. If the One who gives rain can cause such beauty to emerge from bare soil, then He can bring forth the **dead from their graves** just as easily.

- Gardens also represent **reward and mercy** — even in this life, those who reflect and believe experience a taste of Allah's generosity.

This verse ends the first major section: the **reminder of Allah's creative power** through natural signs. What follows is the **announcement of the Day of Judgment**.

Surah an-Naba – Verse 17

Arabic:
إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَاتًا

Tafsir:
"Indeed, the Day of Decision is an appointed time."

This verse makes a direct **declaration**: the Day of Judgment is not a theory, not a story — it is a **fixed event**. The term **"yawm al-faṣl"** means the **Day of Separation** — the day when:

- Truth is separated from falsehood
- The righteous are separated from the corrupt
- Every soul is confronted with its record

The word **"mīqāt"** means an **appointed time**, one that is:

- **Already known to Allah**
- **Unchangeable**
- **Inevitable**

Imam Maturidi highlights the contrast: the disbelievers **mocked** and **argued**, but the reality is **decreed**. Whether they prepare or not, the moment will come.

This verse is also **comfort** for the oppressed and believers: justice is **not forgotten** — it is scheduled.

Surah an-Naba – Verse 18

Arabic:
يَوْمَ يُنفَخُ فِي ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا

Tafsir:
"The Day the Trumpet is blown, and you will come forth in multitudes."

This verse describes the **beginning of the Resurrection**. The **blowing of the trumpet (ṣūr)** is the divine signal that the time has come — **Isrāfīl**, the appointed angel, will sound the command.

- The dead will rise from their graves
- They will emerge in **afwāj** — massive groups, like waves or armies
- Every human, from every generation, will respond — **none will be left behind**

Maturidi explains that the **collective nature** of this event adds to its terror and grandeur:

- There is **no place to hide**
- No soul can claim ignorance or exemption
- The entire creation **converges on one plain**, awaiting judgment

This is the **absolute exposure** of truth.

Surah an-Naba – Verse 19

Arabic:
وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَابًا

Tafsir:
"And the sky is opened and becomes gateways."

On the Day of Judgment, the **firm and seamless sky** will be **split open**. The word **"fuṭiḥat"** means to **be unlocked, unsealed**, and **"abwāb"** (gates) suggests new openings — access to the unseen, or to the descent of the angels.

Imam Maturidi offers two readings:

1. The skies **will lose their order and firmness**, becoming something entirely different — exposing realities they once veiled.
2. Alternatively, **angels will descend** through these "gates" — coming down in ranks to bear witness and carry out Allah's command.

What was once a protective ceiling now becomes **a stage of divine manifestation**.

Surah an-Naba – Verse 20

Arabic:
وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا

Tafsir:
"And the mountains are set in motion and become a mirage."

The final symbol of earthly stability — the **mountains** — will be **removed** from their places. "Suyyirat" means they will be **driven, shaken, and displaced**.

And what do they become? **"Sarāb"** — a mirage. Something that appears real from a distance, but vanishes when approached.

Imam Maturidi highlights the full weight of this verse:

- What mankind trusted as firm and immovable becomes **like vapor**
- The world they clung to is **exposed as illusion**
- This is not just destruction — it is **revelation**: the true nature of the world is shown

He emphasizes that this prepares the listener for the **eternal realities** to come — and the breakdown of this world is only the beginning.

The next: verses 21–25, a vivid description of **Hell** and what awaits the deniers.

Surah an-Naba – Verse 21

Arabic:
إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

Tafsir:
"Indeed, Hell has been lying in wait."

This is the **first explicit mention of Hell** in the surah. The structure of the sentence is powerful:

- **"Inna"** adds emphasis — *indeed, truly*
- **"Jahannam"** is named directly — not euphemistically
- **"Kānat mirṣādā"** — Hell is described as **a snare**, a **trap**, or an **ambush**

The word **"mirṣād"** refers to a **watchpost**, a hidden trap laid in the path of an enemy. It lies silently, ready to spring — **active even when unseen**.

Imam Maturidi explains:

- This verse shows that **Hell is not dormant**. It is **prepared**, already **watching** and awaiting its inhabitants.
- It is not metaphorical — it is a **real place**, created and guarded.
- The phrase also conveys **urgency and inevitability**: the destination is set, and the path is known.

This is the first warning to those described in the next verse.

Surah an-Naba – Verse 22

Arabic:
لِّلطَّاغِينَ مَآبًا

Tafsir:
"A place of return for the transgressors."

The word **"ṭāghīn"** refers to those who **exceed all limits** — morally, spiritually, and intellectually. These are not simply sinners, but:

- Those who **knowingly rebel** against divine truth
- Those who **suppress guidance** out of arrogance
- Those who **mock or challenge revelation**

"Ma'āb" means **a final return**, a home. This makes the verse even more terrifying:

They didn't just fall into Hell — **they were returning to what their actions prepared**.

Maturidi emphasizes that Hell is not **accidental** or **unjust**. It is the **natural end** for those who:

- Refuse the signs of Allah
- Persist in defiance
- Influence others to reject the truth

Surah an-Naba – Verse 23

Arabic:
لَّابِثِينَ فِيهَا أَحْقَابًا

Tafsir:
"They will remain therein for ages."

This verse addresses **duration**. The word **"lābithīn"** means **to remain, to stay without interruption**. The word **"aḥqāb"** (plural of ḥuqb) is often translated as **epochs, endless intervals, boundless spans**.

- Some scholars say each ḥuqb is **80 years**, others say **thousands** — but the Qur'an uses the plural to imply **an unimaginably long time**.
- Maturidi holds that the use of "aḥqāb" does **not** imply eventual release. Rather, it is a way of expressing **ceaseless continuation**.

He also addresses a theological debate:

- Some sects (like the Jahmiyya) argued that Hell would one day end — but verses like this refute that.
- For the **willful rejectors**, this stay is **unending** — their eternity in Hell is a result of their eternal denial of truth.

Surah an-Naba – Verse 24

Arabic:
لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا

Tafsir:
"They will not taste therein any coolness or drink."

The torment is not only **physical**, but also **complete deprivation** of even the smallest comfort.

- **"Bard"** means coolness, a breeze, or shade — even that is denied.
- **"Sharāb"** means drink — no water, no refreshment, no relief.

Maturidi notes:

- This isn't just about denying pleasure — it's about **withholding mercy**.
- Even in punishment, Allah could have granted moments of ease — but here, **none are given**.

It also highlights that in this world, humans can find escape — but **in the next**, **there is no interruption** in the torment of the deniers.

Surah an-Naba – Verse 25

Arabic:
إِلَّا حَمِيمًا وَغَسَّاقًا

Tafsir:
"Except scalding water and pus."

Instead of comfort, they are given **ḥamīm** — boiling water that **burns the insides** — and **ghassāq** — a fluid so vile, some scholars describe it as:

- **Pus, blood, melted skin**, or fluids from the wounds of others in Hell
- Some say it is **the darkest, coldest fluid**, while others say it is **overheated, corrosive**

Imam Maturidi's tafsir stresses that this is not **exaggerated imagery**, but **actual punishment**, suitable for those who:

- Denied truth
- Encouraged falsehood
- Mocked divine mercy

These aren't punishments designed to scare — they are **realities designed to be just**.

Surah an-Naba – Verse 26

Arabic:
جَزَاءً وِفَاقًا

Tafsir:
"As a fitting recompense."

This verse silences any claim that the punishment described is excessive or unjust. The word **"jazāʾan"** means **recompense**, and **"wifāqan"** means **perfectly matching** or **in proportion to**.

Imam Maturidi emphasizes:

- The punishment is not **arbitrary** — it is **measured**, **deserved**, and **precisely tailored** to each soul's actions.
- Every denial, every transgression, every arrogant rejection of truth has its **exact counterpart** in the Hereafter.

This verse is also a **rebuttal to those who accuse Allah of being severe** — the punishment is not more than what was earned. If anything, **His mercy held it back in this life**.

Surah an-Naba – Verse 27

Arabic:
إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا

Tafsir:
"Indeed, they did not expect a reckoning."

This verse exposes the root of their denial: **a corrupt worldview**. The disbelievers lived as though there would be **no accountability — lā yarjūna ḥisāban** means they neither feared nor expected to be judged.

Imam Maturidi writes:

- Their actions were not random; they were based on the belief that **there would be no consequences**.
- This verse is not just a factual statement — it is **a moral indictment**: to live without fear of accountability is **itself a major crime**.
- He also notes that this attitude — even if not voiced — shows in a person's lifestyle.

It's not only denial that damns a soul — it's **living as though Allah will never ask you why**.

Surah an-Naba – Verse 28

Arabic:
وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا

Tafsir:
"And they denied Our signs with emphatic denial."

The word **"kadhdhabā"** is an intensified form of denial — not just rejection, but **deliberate, hostile falsehood**. They did not merely question — they **lied about Allah's signs**.

Maturidi distinguishes between:

- Those who **ignorantly disbelieve**, and
- Those who **know the truth but reject it knowingly** — and **spread doubt** to mislead others.

This verse targets the second group: the deniers who:

- Accused the Prophet of fabricating revelation
- Twisted the meaning of the Qur'an
- Used their influence to block people from belief

Their punishment is intensified **because their denial was aggressive** and **corrupting**.

Surah an-Naba – Verse 29

Arabic:
وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

Tafsir:
"And everything We have enumerated in a record."

This verse assures the reader that **nothing is forgotten**. Every action — big or small — is recorded. The verb **"aḥṣaynāhu"** implies **precise, comprehensive accounting**.

The **"kitāb"** (book) refers to:

- The **Preserved Tablet (al-Lawḥ al-Maḥfūẓ)**, where all events are decreed
- And/or the **Book of Deeds** assigned to each individual

Imam Maturidi notes:

- This verse closes all excuses. No one will be able to say: *I forgot, I was unaware, it wasn't fair.*
- The **unseen record** will be **manifested** — and its clarity will **stun the deniers**.

There is **no erasing**, **no editing**, and **no denial** once the record is shown.

Surah an-Naba – Verse 30

Arabic:
فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا

Tafsir:
"So taste [the punishment] — and We will not increase you except in torment."

This is **one of the most terrifying verses** in the Qur'an. It is short, direct, and final.

- "Fa-dhūqū" (taste) is a command — immediate, inescapable.

- "We will not increase you except in torment" implies that **punishment will continue to intensify** — not remain static.

Imam Maturidi explains:

- This verse signifies **the absolute cutoff of mercy** for certain people.
- It shows the **reality of Hell**: not just punishment, but **progressively worsening** torment for the unrepentant.

There will be **no relief**, no lessening, no turning point — only **increase upon increase**, fully justified by what came before.

Verses 31–40 — the reward of the righteous and conclusion of the surah.

Surah an-Naba – Verse 31

Arabic:
إِنَّ لِلْمُتَّقِينَ مَفَازًا

Tafsir:
"Indeed, for the righteous is success."

After describing the fate of the deniers, the surah now turns to **the people of taqwā** — those who feared Allah and lived with **awareness of the Hereafter**.

- "Muttaqīn" refers to those who guarded themselves against sin by following revelation and remaining conscious of Allah.
- "Mafāz" means victory, salvation, and success — both **escape from punishment** and **attainment of joy**.

Maturidi emphasizes that this verse is not just comfort — it is a **guarantee**. The contrast is clear:

While the arrogant burn, the humble succeed.

Surah an-Naba – Verse 32

Arabic:
حَدَائِقَ وَأَعْنَابًا

Tafsir:
"Gardens and grapevines."

These are **the physical delights** of paradise. "Ḥadāʾiq" refers to **lush, enclosed gardens**, and "aʿnāb" are **grapevines** — a favorite fruit of Arabs and symbol of **luxury and beauty**.

Imam Maturidi notes that these descriptions:

- Appeal to human longing, but
- Are only **metaphors** for a far **greater, eternal reality**.

The believer receives both **reward and dignity** in paradise — not just survival, but **splendor**.

Surah an-Naba – Verse 33

Arabic:
وَكَوَاعِبَ أَتْرَابًا

Tafsir:
"And full-breasted maidens of equal age."

These are the **companions of paradise**, promised to the muttaqīn.

- "Kawāʿib" refers to youthful, pure women

- "Atrāb" means **equal in age**, suggesting harmony, companionship, and balance

Maturidi explains that these descriptions are:

- Not vulgar, but **honorable and dignified**
- A reflection of **purity, peace, and reward**
- Suitable for the **sensual and emotional longings** of the believer — now fulfilled without sin, harm, or impurity

Surah an-Naba – Verse 34

Arabic:
وَكَأْسًا دِهَاقًا

Tafsir:
"And a cup filled to the brim."

This refers to **the drink of Paradise** — described as **abundant, generous, and satisfying**.

- "Kās" is a cup of wine
- "Dihāq" means **filled fully, overflowing**

Unlike worldly wine, this **does not intoxicate or harm**. It brings **joy without regret** — a symbol of **pure pleasure** with no consequence.

Surah an-Naba – Verse 35

Arabic:
لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا

Tafsir:
"They will not hear therein any vain speech or lying."

Paradise is **not only comfort for the body**, but also **peace for the ears and heart**.

- "Laghw" is idle, foolish talk
- "Kidhdhāb" is lying or falsehood

Maturidi says that the people of taqwā **endured the speech of liars** in this world — in Paradise, they will be **surrounded only by truth and beauty**.

Surah an-Naba – Verse 36

Arabic:
جَزَاءً مِّن رَّبِّكَ عَطَآءً حِسَابًا

Tafsir:
"As a reward from your Lord — a generous gift, sufficient [for them]."

- "Jazāʾ" is **recompense earned**, and
- "ʿAṭāʾ" is **a free gift** — Allah gives **both**: what they earned, and more.
- "Ḥisābā" can mean: *according to measure*, or *abundant beyond measure*.

Maturidi explains: **the reward is precise, yet limitless**, because it comes from **a Lord who knows and multiplies**.

Surah an-Naba – Verse 37

Arabic:
رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلرَّحْمَٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا

Tafsir:
"From the Lord of the heavens and the earth and whatever is between them — the Most Merciful. None will have power to address Him."

- Allah is described with **total sovereignty**: over every realm
- And **rahmah (mercy)**: His gifts come from compassion, not obligation

"No one will speak" — meaning:

- **No one will interrupt**
- **No one will protest**
- **No one will object** to the decrees of the Day

Maturidi affirms: **speech is silenced by awe** — not force. The **truth will be so overwhelming**, even the proudest will **stand mute**.

Surah an-Naba – Verse 38

Arabic:
يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا

Tafsir:
"The Day the Spirit and the angels stand in rows; they will not speak except one to whom the Most Merciful has given permission, and he will speak what is right."

- "Ar-Rūḥ" is interpreted as **Jibrīl**, or **a mighty class of angels**

- All angels — pure, vast, majestic — **stand silently in rows**

Only those whom Allah permits may speak — and even they will **only speak truth**.

Maturidi stresses:

- Even angels, with all their honor, stand in awe
- If **they cannot speak freely**, what hope is there for **the arrogant rejector**?

Surah an-Naba – Verse 39

Arabic:
ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا

Tafsir:
"That is the True Day — so let whoever wills take a path to his Lord."

This verse concludes the message with **certainty and invitation**:

- "Yawm al-ḥaqq" — **the Day of Truth**, where illusions die
- The choice remains: *"So let whoever wills…"*

Maturidi says:

- This verse is both **final and merciful**
- Even after all that warning, Allah leaves the door open: **you can still return**

Surah an-Naba – Verse 40

Arabic:
إِنَّآ أَنذَرْنَـٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَـٰلَيْتَنِى كُنتُ تُرَٰبًا

Tafsir:
"Indeed, We have warned you of a near punishment — the Day when man will see what his hands have sent forth, and the disbeliever will say: 'Oh, would that I were dust!'"

- The punishment is **near** — because death is always near
- On that Day, every soul will see **its own actions** clearly

The disbeliever, overwhelmed with regret, will wish:

"If only I were nothing — just dust."

Maturidi closes this surah with this reflection:

- Even the **proudest rejector** will want to **escape existence itself**
- But by then, it will be **too late**

This verse is not just a warning — it is **a mercy before the door closes**.

Surah an-Nāziʿāt – Verse 1

Arabic:
وَٱلنَّٰزِعَٰتِ غَرْقًا

Tafsir:
"By those who extract with force."

This verse begins a series of **oaths** — swearing by certain beings or forces to introduce a profound truth. The term **"an-nāziʿāt"** comes from **نزع**, meaning **to pull out or uproot**. The addition of **"gharqan"** (غَرْقًا) intensifies the meaning: it implies a **deep, complete extraction**.

Interpretations of "an-Nāziʿāt":

1. **Angels who take souls**
    - According to the majority of classical tafsir scholars — including in the Maturidi tradition — this refers to **angels** tasked with **seizing the souls of the wicked**.
    - Their pulling is described as **violent and overwhelming**. For the disbelievers, the soul clings to the body, resisting, and is **ripped out painfully**.
2. **Stars or celestial forces**
    - A minority opinion says these may refer to stars that vanish (are "pulled") from sight — but this is less emphasized in Maturidi commentary.

Imam Maturidi's Emphasis:

- He aligns with the first view: these are **angels of death**, assigned to those who **rebelled against divine truth**.
- The choice to open the surah with such an image signals **seriousness**: it is **a preview of judgment**.
- The painful extraction symbolizes **the consequences of arrogance**, as the soul is torn from the body it once used for defiance.

This is the **first of five oaths** that set the tone for the surah. Each one builds toward the ultimate certainty: **resurrection is real, and judgment is coming**.

Surah an-Nāziʿāt – Verse 2

Arabic:
وَٱلنَّٰشِطَٰتِ نَشْطًا

Tafsir:

"And by those who gently draw out."

This oath pairs with the previous one. If **an-nāziʿāt** refers to angels who **violently extract** the souls of the wicked, then **an-nāshiṭāt** refers to those who **gently draw out** the souls of the believers.

The word **"nashṭan"** is used for **untying a knot** or **loosening a tether** — something released **easily and smoothly**.

Interpretations (Maturidi):

1. **Angels of mercy**
    - These are the **angels who remove the souls of the righteous**, doing so with care and grace.
    - The soul departs with **lightness and ease**, in contrast to the torment faced by the disbeliever in verse 1.
2. **A contrast of divine justice**
    - The pairing of violent vs. gentle extraction reflects the **divine balance**: reward for the pure, punishment for the defiant.
    - Maturidi comments that even in death, the **soul's journey reflects its deeds** — submission brings peace; denial brings resistance and pain.
3. **Some say this refers to stars or celestial events**, but Maturidi favors the interpretation tied to **angels**, given the thematic unity of the surah.

Together, verses 1 and 2 set the stage: **death is not random** — it is **administered**, with **precision, justice, and mercy**.

Surah an-Nāziʿāt – Verse 3

Arabic:
وَٱلسَّٰبِحَٰتِ سَبْحًا

Tafsir:
"And by those who glide swiftly."

This is the **third oath** in the opening sequence. The word **"as-sābiḥāt"** comes from **سبح**, which means to **swim, glide, or flow** with smooth motion. It conveys the image of something **moving rapidly and gracefully** through space.

Interpretations:

1. **Angels in motion**
    - According to Maturidi and many early scholars, this refers again to **angels** — specifically those who **rush to carry out Allah's commands** after seizing the souls.
    - These angels are **swift, obedient**, and **precise**. They do not delay or hesitate.
2. **Celestial bodies**
    - Some suggest it refers to **stars or planets** moving in their orbits — swimming through the heavens.
    - Maturidi acknowledges this view but emphasizes the angelic interpretation due to thematic consistency.
3. **Unity of heavenly function**
    - Whether angels or celestial objects, the common theme is: **order, obedience, speed** — all signs of a world governed by **divine command**.

Surah an-Nāziʿāt – Verse 4

Arabic:
فَٱلسَّٰبِقَٰتِ سَبْقًا

Tafsir:
"Then those who race ahead swiftly."

This is the **fourth oath**, continuing the sequence of qualities describing these noble beings.

- **Sābiqāt** refers to **those who go first**, who **race or overtake** — like warriors rushing to the front.
- **Sabqan** implies **outpacing others**, reaching the goal without hesitation.

Imam Maturdi Explains:

- This is likely referring to **angels who rush to obey the divine decree**, whether in **gathering souls, delivering revelation, or administering judgment**.
- It shows that in the unseen world, there is **no rebellion** — only swift, total obedience.
- Maturidi connects this with the **importance of responding quickly to truth** — a contrast to the deniers who delay, doubt, and rebel.

In short: where the arrogant delay and reject, these beings **hasten without question**.

Surah an-Nāziʿāt – Verse 5

Arabic:
فَٱلْمُدَبِّرَٰتِ أَمْرًا

Tafsir:
"Then those who arrange the matter."

This final oath completes the five-part opening. The term **"al-mudabbirāt"** comes from **tadbīr**, meaning **planning, managing, or carrying out orders with wisdom**.

According to Imam Maturidi:

- These are the **angels who execute Allah's commands** throughout the universe — whether in life, death, nature, provision, or events.
- They **do not act independently**; they implement what is **decreed from above**, with **precision** and **perfection**.

The emphasis here is on **order and hierarchy** — every command is executed as planned, and **nothing escapes divine governance**.

Summary of the 5 Oaths:

These oaths testify to the **power, precision, and obedience** in Allah's creation — especially the role of **angels** in carrying out His will. They are not idle; they are **swift**, **intentional**, and **perfectly coordinated**.

These verses prepare the listener for what comes next: A **resounding affirmation of resurrection and judgment**.

Surah an-Nāziʿāt – Verse 6

Arabic:
يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ

Tafsir:
"On the Day the Trembling [Blast] will shake [everything]."

The oaths have ended — and now the **truth they support** is introduced: the **Day of Judgment**.

- **"Ar-rājifah"** refers to a **tremor, violent shake, or blast** — interpreted by many mufassirun as the **first trumpet-blast** (by the angel Isrāfīl), which will cause the entire creation to **shudder in fear and chaos**.
- The verb **"tarjuf"** implies an intense and terrifying shake — like the earth itself **convulsing**.

Maturidi's Explanation:

- This is the **first of two trumpet blasts**:
  - The first brings **death and collapse**
  - The second (next verse) brings **resurrection**
- The use of the feminine form "ar-rājifah" highlights the **greatness of the event**, as the Arabic feminine form is often used for **powerful, awe-inducing things**.

This verse initiates the **cosmic upheaval** that marks the end of worldly illusion and the beginning of eternal truth.

Surah an-Nāziʿāt – Verse 7

Arabic:
تَتْبَعُهَا ٱلرَّادِفَةُ

Tafsir:
"Followed by the subsequent [blast]."

- **"Ar-rādifah"** is the **second blow of the trumpet**, which follows the first.
- This second blast will **resurrect all creation**, bringing them to life for judgment.

Imam Maturidi emphasizes:

- The sequence is crucial: **first, destruction**; **then, resurrection**.
- The two blasts will follow one another with **a divinely appointed gap** — long enough for all creation to die, yet quick enough to signify **complete control** over time and space.

This verse highlights the **certainty and order** of the resurrection — it will not be gradual or partial, but **sudden, comprehensive, and unstoppable**.

Surah an-Nāziʿāt – Verse 8

Arabic:
قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ

Tafsir:
"Hearts on that Day will be trembling."

This verse shifts the focus from **the cosmic** to **the personal**.

- **"Wājifah"** (واجِفَة) means **quaking, terrified, unsettled**.
- These are the **hearts of the disbelievers and hypocrites**, who now realize that what they mocked has come true.

Imam Maturidi notes:

- The heart is the **center of awareness and fear** — if the heart trembles, the body is frozen.
- This trembling is not like worldly fear — it is **despair, humiliation, and helplessness**.
- On that Day, **arrogance collapses inward**, and the truth pierces the soul directly.

Surah an-Nāziʿāt – Verse 9

Arabic:
أَبْصَارُهَا خَاشِعَةٌ

Tafsir:
"Their eyes will be humbled."

- The heart trembles, and the **eyes drop in defeat**.
- **"Khāshiʿah"** implies **humility mixed with fear** — the eyes will no longer look up in pride, but **fall in shame**.

Imam Maturidi explains:

- Those who once stared defiantly at the Prophet ﷺ will now be **unable to raise their gaze**.
- The body will reflect the soul: **humbled, broken, regretful**.
- This shows that **judgment has begun**, and the mighty are now **powerless**.

Surah an-Nāziʿāt – Verse 10

Arabic:
يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي ٱلْحَافِرَةِ

Tafsir:
"They say: 'Will we really be restored to our former state [in the grave]?'"

This verse quotes the **mockery of the disbelievers** before the Day of Judgment.

- The phrase **"fī al-ḥāfirah"** is idiomatic — it literally means "back into the trench or pit," referring to **the grave** or **the state of death**.
- They are saying: *After being dead and decayed, will we really return to life?*

Imam Maturidi's Commentary:

- This statement is filled with **sarcasm and denial** — not sincere confusion.
- The disbelievers viewed resurrection as **absurd**, and used this kind of speech to **undermine the Prophet's message**.
- The rhetorical structure of the verse highlights their **mocking tone**, not an innocent question.

Maturidi warns that **mockery of divine truths** is more dangerous than ignorance — it spreads doubt and hardens the heart.

Surah an-Nāziʿāt – Verse 11

Arabic:
أَءِذَا كُنَّا عِظَامًا نَّخِرَةً

Tafsir:
"Even when we have become decayed bones?"

Here, they continue their challenge:
Will we be resurrected even when we have rotted away to fragile, crumbling bones?

- **"Naḫirah"** refers to **decayed, hollow, brittle bones**, long after death.
- They are arguing that if the physical body has completely broken down, **resurrection is impossible**.

Maturidi addresses this head-on:

- The error is in **measuring divine power** by **human standards**.
- For the One who **created life from nothing**, re-creating it from remnants is **easier still**.
- Their reasoning is not scientific — it is **willful ignorance**, rejecting signs out of arrogance.

Surah an-Nāziʿāt – Verse 12

Arabic:
قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ

Tafsir:
"They say: 'Then that would be a losing return!'"

- **"Karrah khāsirah"** means: *a comeback that brings loss*.
- Even in mockery, they **acknowledge the possibility** — but claim that if it were true, it would be **disgraceful and humiliating**.

Two levels of meaning:

1. **Mockery**:
    - They're saying sarcastically: *If that resurrection really happens, we'll be ruined.*
    - It's a way of brushing off fear with bravado.
2. **Truth spoken in mockery**:
    - Ironically, their words are **true** — for the disbelievers, resurrection **will** be a losing return.
    - Maturidi points out that sometimes Allah uses the **words of the arrogant against them**, exposing their fate through their own speech.

Surah an-Nāziʿāt – Verse 13

Arabic:
فَإِنَّمَا هِيَ زَجْرَةٌ وَٰحِدَةٌ

Tafsir:
"But it will be only a single blast."

- Their denial ends here — Allah declares the truth.
- The resurrection will happen **not through difficulty**, but with **a single command**.

"Zajrah" is a **forceful shout**, or a command that brooks no resistance. **"Wāḥidah"** emphasizes its **simplicity and power**: **one single moment**, and everything returns.

Imam Maturidi explains:

- This exposes their **foolishness**: they see resurrection as complicated, yet for Allah, it's **instant**.

- It also establishes **divine ease and authority** — the creation of the universe and its return are both **effortless** for Allah.

Surah an-Nāziʿāt – Verse 14

Arabic:
فَإِذَا هُم بِٱلسَّاهِرَةِ

Tafsir:
"Then suddenly, they will be on the surface [of the earth]."

- **"Sāhirah"** refers to **a flat, exposed place** — interpreted as:
  - The **Plain of Resurrection**
  - Or simply the **conscious state of being brought back**

Maturidi highlights:

- It happens **immediately after the trumpet-blast**: no delay, no confusion.
- They will go from **decay and denial** to **consciousness and confrontation** — standing before their Lord.

The verse uses suddenness to emphasize:

"**One moment they deny — the next, they stand before truth they cannot escape.**"

Verses 15–20 — the story of Musa (Moses) and Pharaoh as a direct warning to the Quraysh.

Surah an-Nāziʿāt – Verse 15

Arabic:
هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰ

Tafsir:
"Has the story of Mūsā (Moses) come to you?"

This verse transitions into a **historical example**, introduced by a rhetorical question meant to **draw attention** and **prepare the listener** for reflection.

- The word **"ḥadīth"** (حديث) here means **a real event**, not a tale.
- Maturidi explains that such phrasing is used to:
  - Arouse curiosity
  - Remind people of **previous deniers of truth**
  - Connect the Prophet ﷺ and the Quraysh with **the legacy of earlier prophets and tyrants**

This prepares the listener for a **direct parallel**: *As Pharaoh treated Mūsā, so too do you treat Muhammad ﷺ.*

Surah an-Nāziʿāt – Verse 16

Arabic:
إِذْ نَادَاهُ رَبُّهُ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى

Tafsir:
"When his Lord called to him in the sacred valley of Ṭuwā."

- **"Nāda"** means **called with a voice** — a clear, direct address from Allah to Mūsā.

- **"Al-wādī al-muqaddas"** (the sacred valley) refers to a holy place — specifically, the Valley of Ṭuwā in Sinai.
- Maturidi notes that this event is not merely historical — it marks the **beginning of revelation and mission**.

This place is **consecrated**, and the call is **divine** — underscoring the **seriousness of prophethood** and the **honor of Mūsā**.

Surah an-Nāziʿāt – Verse 17

Arabic:
ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ

Tafsir:
"Go to Pharaoh — indeed, he has transgressed."

This is Allah's command to Mūsā: confront the **most powerful tyrant** of the time.

- **"Ṭaghā"** (طغى) means **to cross all limits**, especially in arrogance, cruelty, and defiance of Allah.
- Pharaoh's transgression included:
    - Declaring himself **lord over the people**
    - Enslaving the Israelites
    - Denying revelation and mocking signs

Maturidi explains that this command:

- Shows that Allah **sends prophets to reform**, not just to preach.
- Also proves that **no ruler is above accountability**.

Surah an-Nāziʿāt – Verse 18

Arabic:
فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ

Tafsir:
"And say: Would you be willing to purify yourself?"

Mūsā is told not to start with condemnation — but with **invitation to purification**.

- **"Tazakkā"** means to **purify the soul** from arrogance and disbelief.
- It also implies **becoming fit for guidance**.

Maturidi emphasizes the method here:

- Even to the worst tyrant, the prophet **calls with gentleness first**.
- The message is: *You can still return. You can still be clean.*

Surah an-Nāziʿāt – Verse 19

Arabic:
وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ

Tafsir:
"And let me guide you to your Lord, so that you may fear [Him]."

- **Hidāyah** (guidance) is the role of the prophet.
- The goal is not just information — but **transforming the heart into a state of khashyah** (reverent fear).

Maturidi explains:

- True fear of Allah only comes **after knowing Him** — through reflection, signs, and revelation.
- The invitation to Pharaoh was: *Recognize your Lord, so that your soul may submit.*

Surah an-Nāziʿāt – Verse 20

Arabic:
فَأَرَاهُ ٱلْـَٔايَةَ ٱلْكُبْرَىٰ

Tafsir:
"Then [Mūsā] showed him the great sign."

- The "great sign" is understood to be:
  - The **staff that turned into a serpent**
  - Or, more generally, the **miracles Mūsā performed** before Pharaoh and his people

Maturidi stresses:

- These signs were **clear and overwhelming** — not tricks or illusions
- Pharaoh **witnessed them firsthand**, and could not deny their power

But as we will see next, **Pharaoh's response was not faith — but arrogance**.

Verses 21–26 — Pharaoh's rejection and divine punishment.

Surah an-Nāziʿāt – Verse 21

Arabic:
فَكَذَّبَ وَعَصَىٰ

Tafsir:
"But he denied and disobeyed."

After being shown the **great signs**, Pharaoh's response was **twofold**:

- **"Kadhdhaba"** — He **rejected the truth**, accusing Mūsā of lying or sorcery.
- **"ʿAṣā"** — He **disobeyed the command**, refusing to submit or even consider changing.

Maturidi's Explanation:

- Pharaoh's crime was not **ignorance**, but **wilful arrogance**.
- He saw the miracle and **understood its truth**, yet denied it **to protect his ego and power**.
- This shows that **some people reject not due to doubt**, but due to **pride and attachment to status**.

Surah an-Nāziʿāt – Verse 22

Arabic:
ثُمَّ أَدْبَرَ يَسْعَىٰ

Tafsir:
"Then he turned away, striving [against the truth]."

- **"Adbara"** means to **turn one's back**, both physically and spiritually.

- **"Yasʿā"** means he **actively worked** to oppose, not passively walked away.

Maturidi comments:

- Pharaoh didn't simply reject in silence — he **took action to suppress the truth**.
- He planned, schemed, and mobilized resources to **fight against the dawah (message)** of Mūsā.
- This verse highlights the pattern of tyrants: when truth threatens power, they **retreat into aggression**.

Surah an-Nāziʿāt – Verse 23

Arabic:
فَحَشَرَ فَنَادَىٰ

Tafsir:
"Then he gathered [his people] and proclaimed."

Pharaoh now escalates his defiance into **public confrontation**:

- **"Ḥashara"** — He **assembled his people**, likely to rally support and consolidate control.
- **"Nādā"** — He **shouted, declared** — a loud announcement to assert his version of truth.

Maturidi explains:

- This scene shows how **falsehood uses crowds and spectacle** to legitimize itself.
- Pharaoh feared that the truth of Mūsā would **undermine his control**, so he responded with **propaganda**.

Surah an-Nāziʿāt – Verse 24

Arabic:
فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ

Tafsir:
"And he said: 'I am your Lord, the Most High.'"

This is Pharaoh's **ultimate arrogance** — the most blasphemous claim:

- He doesn't just claim authority — he **claims divinity**.
- "Rabbukum al-aʿlā" means: *"I am your supreme master — above all others."*

Maturidi's Commentary:

- This was not just symbolic — **Pharaoh claimed to be a god**.
- He twisted his power and fear tactics to **create a cult of personality and worship**.
- Such arrogance is the **height of ṭughiyān** (transgression) — denying Allah by **claiming His place**.

This verse represents the **full corruption of power without humility**.

Surah an-Nāziʿāt – Verse 25

Arabic:
فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْـَٔاخِرَةِ وَٱلْأُولَىٰ

Tafsir:
"So Allah seized him with an exemplary punishment — in the Hereafter and the first [life]."

- **"Akhadhahu"** — Allah **seized him**, not just punished but **took hold of him** directly.
- **"Nakāl"** — means **a deterrent punishment**, one that serves as a **lesson to others**.
- **"Al-ākhirah wal-ūlā"** — both **this world and the next**:
    - In this world: Pharaoh was **drowned** with his army in the sea
    - In the next: he faces **eternal punishment in Hell**

Maturidi emphasizes:

- Pharaoh's punishment was **exceptional** because his crime was exceptional.
- This verse serves as a **warning to all oppressors**: no worldly power can protect you from divine justice.

Surah an-Nāziʿāt – Verse 26

Arabic:
إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ

Tafsir:
"Indeed, in that is a lesson for whoever fears [Allah]."

- **"ʿIbrah"** means **a moral lesson**, something to be reflected upon deeply.
- The verse makes it clear: **not everyone benefits** — only **those with khashyah (reverent fear)**.

Maturidi's Insight:

- The arrogant see Pharaoh's story as **irrelevant or exaggerated**.

- But the believer — the one who truly **fears Allah** — sees it as a **mirror**, a **wake-up call**, and **proof** of what lies ahead.

This verse closes the story of Pharaoh with **a personal address** to the listener: *What kind of heart do you have?*

Verses 27–33 — signs in creation as proof of resurrection.

Surah an-Nāziʿāt – Verse 27

Arabic:
ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا

Tafsir:
"Are you more difficult to create, or is the heaven? He constructed it."

This verse opens a **new argument**, refuting the deniers of resurrection by appealing to **creation itself**.

- It begins with a **rhetorical challenge**: *Do you think resurrecting you is harder than creating the universe?*
- "Banāhā" means **He built it**, showing **strength, structure, and perfection**.

Maturidi's Explanation:

- The question is aimed at those who thought resurrection was **too far-fetched**.
- The verse reminds them: *You see the heavens — vast, flawless, enormous — and yet deny that the One who made them can bring you back to life?*

- It also subtly humiliates human arrogance: you are **tiny**, yet you doubt **the Creator of the cosmos**?

Surah an-Nāziʿāt – Verse 28

Arabic:
رَفَعَ سَمْكَهَا فَسَوَّىٰهَا

Tafsir:
"He raised its ceiling and proportioned it."

- **"Rafaʿa samkahā"** — He lifted its height — meaning the sky's **elevation, vastness, and grandeur**.
- **"Fasawwāhā"** — He made it **balanced, symmetrical, perfect**.

Maturidi highlights:

- This is a reminder that the **sky is not chaotic**. It is **finely tuned**, with perfect precision.
- He links this verse to modern reflection: **The more people study the sky, the more they should be humbled by its order**.
- The Creator who made this **without flaw** can surely **resurrect His creation**.

Surah an-Nāziʿāt – Verse 29

Arabic:
وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا

Tafsir:
"He darkened its night and brought out its brightness [of day]."

This verse describes **the alternation of night and day**:

- **"Aghṭasha"** — made the night **dark, still, covering**.
- **"Akhraja ḍuḥāhā"** — brought forth the **morning light**, a term for the **early, bright part of day**.

Maturidi's Insights:

- This cycle is not random — it is a **sign of divine control**, rhythm, and mercy.
- Humans plan their lives by this cycle — it is a built-in **system of time**, gifted by Allah.
- He argues: *You trust the sunrise daily, but doubt resurrection?* Both are **predictable events set by divine will**.

Surah an-Nāziʿāt – Verse 30

Arabic:
وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَا

Tafsir:
"And the earth — after that, He spread it out."

- **"Dahāhā"** means to **flatten, expand, and prepare** — like spreading a bed or rolling out ground.
- It also implies **making the earth suitable** for habitation.

Maturidi explains:

- The earth was not just created — it was **prepared** for human life:
    - With gravity
    - With soil

  - With water
  - With stability
- This verse subtly points to **divine intentionality** — your home was built for you.

Surah an-Nāziʿāt – Verse 31

Arabic:
أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَاهَا

Tafsir:
"He brought forth from it its water and its pasture."

This verse refers to **earthly provision**:

- **Water**, the **foundation of all life**, comes from the earth by Allah's command.
- **Pasture** — vegetation for animals and humans — is also sustained by **the soil, the rain, and the sun**.

Maturidi notes:

- This verse reminds mankind of **dependence** — even kings need water and crops.
- It also shows that **provision is proof**: the One who provides **life every day** can bring it **again on the Day of Judgment**.

Surah an-Nāziʿāt – Verse 32

Arabic:
وَٱلْجِبَالَ أَرْسَىٰهَا

Tafsir:
"And He fixed the mountains firmly."

Mountains are mentioned often in the Qur'an as **pegs or anchors**.

- The word **"arsāhā"** means to **set in place, stabilize, establish**.
- Their placement prevents **severe shifts in the earth**, and their visual presence inspires awe.

Maturidi comments:

- This is a reminder that even the **hardest, tallest, strongest things** — like mountains — are **placed** by Allah.
- They are **signs of stability**, but even they will **vanish on the Day of Judgment** (as we saw in Surah an-Naba).

Surah an-Nāziʿāt – Verse 33

Arabic:
مَتَـٰعًا لَّكُمْ وَلِأَنْعَـٰمِكُمْ

Tafsir:
"As a means of enjoyment for you and your livestock."

This concludes the passage on creation: **All of this was made for you.**

- **"Matāʿ"** means **use, enjoyment, benefit**.
- **"Anʿām"** — animals — are included to show **the ecosystem of provision**.

Maturidi ends this section by pointing out:

- If Allah created all of this to serve you, do you think He **will not hold you accountable**?

- Every comfort is a **gift and a test** — and its existence is a **proof of resurrection**, not a distraction from it.

Verses 34–46 — the final passage on the Day of Judgment and the fate of the heedless.

Surah an-Nāziʿāt – Verse 34

Arabic:
فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ

Tafsir:
"Then when the greatest overwhelming calamity arrives..."

- **"At-Ṭāmmah al-Kubrā"** is one of the Qur'anic names for **the Day of Judgment**.
- **"Ṭāmmah"** implies a **total, all-consuming disaster** — one that overwhelms every system and individual.
- **"Kubrá"** (the greatest) intensifies this further — this is not just a disaster, but **the greatest disruption of all reality**.

Maturidi's Commentary:

- This verse reminds us that **no comparison can be made** with worldly events — the Day of Judgment will **eclipse all past trials**.
- It is "greatest" not just in scale, but in **consequence** — this day decides **eternal fate**.

Surah an-Nāziʿāt – Verse 35

Arabic:
يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ

Tafsir:
"The Day when man will remember what he strove for."

- The verb **"yataḏakkar"** means to **remember intensely**, to **recall with clarity**.
- **"Sāʿā"** means **all that one strove, ran, and worked toward** in life — whether good or evil.

Maturidi explains:

- This remembrance is not **voluntary** — it will be **forced upon the soul**.
- What people ignored in life — their sins, wasted time, pride — will now be **burned into memory**.

It is a **day of exposure**, where **self-deception ends**.

Surah an-Nāziʿāt – Verse 36

Arabic:
وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ

Tafsir:
"And Hellfire will be made visible to all who can see."

- **"Burrizat"** means to be **laid bare, uncovered** — no veils, no distance.
- **"Al-Jaḥīm"** — the blazing fire — will be **exposed to every witness**.

Maturidi stresses:

- Even the **stubbornest deniers** will now see what they used to mock.
- The phrase "for those who see" implies: **everyone will now truly "see"** — with **clarity and regret**.

This verse pairs with the last: memory + sight = **total awareness of failure**.

Surah an-Nāziʿāt – Verse 37

Arabic:
فَأَمَّا مَن طَغَىٰ

Tafsir:
"As for he who transgressed..."

- **"Ṭaghā"** — same word used for Pharaoh — means to **overstep all bounds**, whether through disbelief, arrogance, or injustice.

This begins a **moral division** — the fates of two kinds of people.

Surah an-Nāziʿāt – Verse 38

Arabic:
وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا

Tafsir:
"And preferred the life of this world..."

- This person **chose dunya over akhirah** — not just in practice, but in **preference, value, and heart**.

- They gave the world **priority** over truth, worship, and accountability.

Maturidi points out:

- The crime is not wealth — it is **loving it more than guidance**.
- Choosing temporary comfort over eternal truth is **true failure**.

Surah an-Nāziʿāt – Verse 39

Arabic:
فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ

Tafsir:
"Then surely, Hell is his refuge."

- **"Maʾwá"** means **dwelling, final home** — not a passing stop.
- It is the natural end for one who **made his choices based on denial**.

This short verse is **decisive and terrifying**.

Surah an-Nāziʿāt – Verse 40

Arabic:
وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ

Tafsir:
"But as for the one who feared standing before his Lord and restrained the soul from [its] desire..."

- **"Maqām Rabbihi"** — the station, the presence, the judgment of Allah

- **"Hawá"** — base desires, selfish urges, uncontrolled impulses

Maturidi says:

- This verse is **the definition of taqwā**: a heart that **fears accountability**, and a will that **fights its own ego**.
- Real success is not about being sinless, but about **controlling the self** out of **awe of Allah**.

Surah an-Nāziʿāt – Verse 41

Arabic:
فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ

Tafsir:
"Then indeed, Paradise will be his refuge."

- The exact counterpart of verse 39 — but now the **reward of the righteous**.
- **Jannah** is not only the **absence of Hell**, but the **ultimate peace and fulfillment**.

Maturidi closes this pair of verses by emphasizing that:

- The **choice is always yours**.
- The one who **feared Allah in private** is the one who will be **honored in eternity**.

Surah an-Nāziʿāt – Verse 42

Arabic:
يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا

Tafsir:
"They ask you [O Prophet] about the Hour — 'When will it arrive?'"

- The disbelievers **asked mockingly or arrogantly**: *If this is all true, then when is it happening?*
- **"Mursāhā"** means **its anchoring, its fixed arrival**.

Maturidi explains:

- The question was **not sincere** — it was intended to **challenge or ridicule**.
- People obsessed with the timing often **ignore the warning**.

Surah an-Nāziʿāt – Verse 43

Arabic:
فِيمَ أَنتَ مِن ذِكْرَىٰهَا

Tafsir:
"What concern do you have with its reminder?"

- This is Allah speaking to the Prophet ﷺ: **You are not assigned to reveal the Hour's timing**.
- Your job is **to warn**, not to **announce the calendar**.

Imam Maturidi says:

- This verse **protects the Prophet** from the burden of **the unseen**.
- It also **shuts down the mockers**: the Prophet's truth is **not tied to timing**.

Surah an-Nāziʿāt – Verse 44

Arabic:
إِلَىٰ رَبِّكَ مُنتَهَىٰهَا

Tafsir:
"To your Lord is its final knowledge."

- The Hour is **known only to Allah**.
- This is a **core part of belief** — no one can determine its time.

Maturidi reaffirms that this verse **centers the divine authority — all knowledge ends with Allah**.

Surah an-Nāziʿāt – Verse 45

Arabic:
إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا

Tafsir:
"You are only a warner to those who fear it."

- The Prophet's ﷺ role is to **warn, call, and remind**.
- But the warning only **benefits those with khashyah** — inner fear and humility.

This is both **limitation and liberation**: guidance depends on **the heart of the listener**.

Surah an-Nāziʿāt – Verse 46

Arabic:
كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓاْ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا

Tafsir:
"On the Day they see it, it will be as though they had not remained [in the world] except for an evening or a morning."

- After all their long lives, excuses, pride — when the Hour arrives, **the world will seem like it lasted only a few hours**.

Maturidi closes the surah with this profound reflection:

- The disbelievers will realize **how short this life really was**.
- All that they **clung to and sacrificed their afterlife for** — will feel like **a fading memory**.

Surah ʿAbasa – Verse 1

Arabic:
عَبَسَ وَتَوَلَّىٰ

Tafsir:
"He frowned and turned away."

This verse refers to a specific event in the life of the Prophet Muhammad ﷺ. Most classical scholars, including Maturidi, agree that this verse was revealed when a blind companion, ʿ**Abd Allāh ibn Umm Maktūm**, came to the Prophet ﷺ while he was engaged in a conversation with the leaders of Quraysh.

- **"ʿAbasa"** — to frown, show displeasure on the face
- **"Tawallā"** — to turn away, divert attention elsewhere

Maturidi's Perspective:

- This verse is widely understood as a **gentle reprimand** from Allah to His Messenger ﷺ — not as a harsh rebuke, but a **reminder of prophetic priorities**.
- The Prophet ﷺ was hoping that the Quraysh chiefs would embrace Islam, which would influence many others. But Allah reminds him that **true guidance is not about prestige** — it is about **sincerity**.

Maturidi emphasizes that the Qur'an **openly records this moment** to teach future generations the principles of **justice, humility, and prioritizing sincerity over status** — even if it involves correcting the Prophet ﷺ.

Surah ʿAbasa – Verse 2

Arabic:
أَن جَآءَهُ ٱلْأَعْمَىٰ

Tafsir:
"Because there came to him the blind man."

This verse explains **why** the frown and turning away occurred: the **blind companion** came to the Prophet ﷺ seeking guidance.

- **"Al-aʿmā"** — the blind one, referring specifically to **ʿAbd Allāh ibn Umm Maktūm**, who was a devout believer.
- He was **not being disruptive** or disrespectful. He approached with sincere intent to **learn and grow**.

Maturidi's Commentary:

- The verse exposes the **moment of tension**: the Prophet ﷺ was dealing with tribal leaders who held power and influence, hoping to soften their hearts toward Islam.

- Yet the arrival of a poor, blind believer — someone seen as socially "less important" — shifted the scene.
- Maturidi notes: **Allah defends the believer**, even if the Prophet ﷺ had no ill intent. This underscores that **piety outweighs status** in the sight of Allah.

Surah ʿAbasa – Verse 3

Arabic:
وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ

Tafsir:
"But what makes you know — perhaps he might be purified?"

This is a **rhetorical question** directed at the Prophet ﷺ, reminding him of the **potential value of the man he turned from**.

- **"Yazzakkā"** — from **zakāh**, meaning **to purify, grow spiritually**.
- Allah is saying: *Perhaps this man was the very one whose soul was ready to be cleansed — how would you know?*

Maturidi highlights:

- The Prophet ﷺ is being taught that **true transformation often comes from the most humble**.
- Those seen as weak or marginal may in fact be **the strongest in faith**.
- This is a lesson in **not judging capacity by appearance or status**.

Surah ʿAbasa – Verse 4

Arabic:
أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰ

Tafsir:
"Or he might take heed — and the reminder would benefit him."

This continues the logic: even if the man wasn't fully purified yet, **he could benefit from the reminder**.

- **"Yatadhakkar"** — to reflect, take admonition
- **"Tanfaʿahu al-dhikrā"** — the Qurʾanic reminder may give him **spiritual benefit**

Maturidi comments:

- The verse emphasizes that **any seeker** deserves the opportunity to hear the message — especially when they approach willingly.
- It also teaches that **the fruits of guidance are often unseen** — today's question may become tomorrow's transformation.

Surah ʿAbasa – Verse 5

Arabic:
أَمَّا مَنِ ٱسْتَغْنَىٰ

Tafsir:
"As for the one who considers himself self-sufficient..."

Now the verse shifts to **contrast** the earlier humble seeker with the **arrogant leaders**.

- **"Istaghnā"** means to think oneself **free of need**, **independent**, **self-sufficient** — here, it implies **prideful rejection of divine guidance**.
- This refers to the **Qurayshi elite**, who thought themselves **too important to need Islam**.

Maturidi explains:

- This is the **heart of kufr**: believing you have **no need for revelation, no need for a Lord**.
- The verse begins a rhetorical inversion: *You paid attention to those who saw no need, and ignored the one who longed for guidance.*

Surah ʿAbasa – Verse 6

Arabic:
فَأَنتَ لَهُۥ تَصَدَّىٰ

Tafsir:
"So you give your attention to him."

This verse continues the **divine correction** directed at the Prophet ﷺ.

- **"Taṣaddā"** means to **approach eagerly**, to **busy oneself with** — here, it refers to the Prophet ﷺ giving attention to the **arrogant Qurayshi elite**.
- Allah is questioning: *Why do you spend your effort on someone who isn't even open to the message?*

Maturidi's Insight:

- The Prophet's motive was **good**: he wanted to bring them to Islam, thinking that their conversion might benefit the ummah.

- Yet Allah is teaching that **sincerity alone doesn't justify misplaced prioritization** — guidance should favor **those who seek it**.

Surah ʿAbasa – Verse 7

Arabic:
وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ

Tafsir:
"And it is not upon you if he will not purify himself."

This verse **frees the Prophet ﷺ** of responsibility for **the outcome**.

- **"Mā ʿalayka"** — *It's not your burden*
- **"Allā yazzakkā"** — if he doesn't purify himself, that's **his loss**, not yours

Maturidi emphasizes:

- A prophet's role is to **convey**, not to **guarantee results**.
- The Prophet ﷺ is being taught that **divine concern is for the sincere**, not the arrogant — even if the arrogant are powerful.

Surah ʿAbasa – Verse 8

Arabic:
وَأَمَّا مَن جَآءَكَ يَسْعَىٰ

Tafsir:
"But as for the one who came to you striving..."

Now the focus returns to ʿ**Abd Allāh ibn Umm Maktūm**, the blind companion:

- **"Jāʾaka yasʿā"** — he came **striving, eager**, despite his blindness, poverty, and lack of social status.

Maturidi's Explanation:

- This is not just a praise — it's a reminder that **those who strive should be prioritized**.
- His eagerness shows **ikhlāṣ (sincerity)** — he came not to debate or show off, but to **learn and grow**.

Surah ʿAbasa – Verse 9

Arabic:
وَهُوَ يَخْشَىٰ

Tafsir:
"While he fears [Allah]."

This verse adds a powerful quality: **khashyah** — reverent, inward fear of Allah.

- Not only did he come eagerly, he came **with humility and fear**.
- Contrast this with the Qurayshi leaders — **arrogant, dismissive, careless**.

Maturidi says:

- Allah is teaching that **true worth is in the heart**, not in wealth or social position.
- **Khashyah** makes a person **deserving of prophetic attention**.

Surah ʿAbasa – Verse 10

Arabic:
فَأَنتَ عَنْهُ تَلَهَّىٰ

Tafsir:
"But you were distracted from him."

- **"Talahhā"** means to **divert attention**, to be **preoccupied** with something else.
- The verse is gently but firmly calling out the Prophet ﷺ: *You turned away from the one who deserved your time most.*

Maturidi's Closing Reflection on These Verses:

- The point is not to condemn the Prophet ﷺ — it is to **establish a timeless lesson**:
    - **Don't judge people by appearance**
    - **Prioritize the seekers of truth**
    - **Don't chase influence over sincerity**

These first ten verses form a powerful **spiritual realignment**, centered on **sincerity, humility, and divine values**.

Surah ʿAbasa – Verse 11

Arabic:
كَلَّآ إِنَّهَا تَذْكِرَةٌ

Tafsir:
"No! Indeed, it is a reminder."

This verse marks a **sharp shift in tone** with the emphatic word **"Kallā"** — often translated as **"No!"** or **"Never!"**

- It is a rebuke or redirection, used to **cut off mistaken priorities**.
- "Innahā tadhkirah" — *This message* (i.e., the Qur'an) is not about worldly rank or status. It is a **reminder**, meant for **the soul, not social position**.

Maturidi's Commentary:

- The Qur'an's value is **not diminished** when addressed to the poor, blind, or socially marginal.
- Divine revelation is a **universal tadhkirah (reminder)** — aimed at **hearts**, not class.
- "Kallā" here silences any subconscious thought that the message should cater to elite audiences.

Surah ʿAbasa – Verse 12

Arabic:
فَمَن شَآءَ ذَكَرَهُۥ

Tafsir:
"So whoever wills may remember it."

This verse emphasizes **freedom of will** — the Qur'an is for those who **choose** to benefit.

- **"Dhakarahu"** — to take heed, to internalize the reminder.
- It's not about social background — it's about **inner willingness**.

Maturidi explains:

- This links back to ʿ**Abd Allāh ibn Umm Maktūm**, who chose to remember.
- It also undercuts the importance of trying to **force guidance** on those who don't seek it — Allah leaves the door **open to all**, but only the **willing enter**.

Surah ʿAbasa – Verse 13

Arabic:
فِى صُحُفٍ مُّكَرَّمَةٍ

Tafsir:
"In honored scrolls."

This verse begins to describe the **origin and nature of the Qur'an**.

- **"Ṣuḥuf"** — scrolls or pages; refers to the **original tablets** or **heavenly record** the Qur'an descends from.
- **"Mukarramah"** — honored, dignified, exalted

Maturidi's Explanation:

- These are not ordinary words — they come from **a sacred, honored source**.
- This refutes the idea that the Qur'an is **manmade**, or that its delivery should depend on **worldly status**.

Surah ʿAbasa – Verse 14

Arabic:
مَّرْفُوعَةٍ مُّطَهَّرَةٍۢ

Tafsir:
"Exalted and purified."

These attributes describe the **spiritual elevation** of the Qur'an:

- **"Marfūʿah"** — raised, elevated, above all corruption
- **"Muṭahharah"** — pure, untouched by falsehood or distortion

Maturidi says:

- This reinforces the idea that the Qur'an **belongs to a higher realm**, protected from earthly taint.
- It should be received with **reverence and humility**, regardless of who carries or hears it.

Surah ʿAbasa – Verse 15

Arabic:
بِأَيْدِى سَفَرَةٍ

Tafsir:
"In the hands of messengers."

- **"Safarah"** — plural of **sāfir**, meaning **one who delivers a message** — in this context, the **noble angels** who carry the Qur'an.
- These angels are the **scribes** or **recorders** of divine words, conveying revelation from the heavenly tablets to the Prophet ﷺ.

Maturidi notes:

- The mention of angels here emphasizes the **divine chain of transmission** — from **Allah → angels → Prophet → people**.
- This elevates the **sanctity of the message**, regardless of the worldly status of the recipient.

Surah ʿAbasa – Verse 16

Arabic:
كِرَامٍۭ بَرَرَةٍۭ

Tafsir:
"Noble and righteous."

This verse describes the **character of the angels** who carry the revelation:

- **"Kirām"** — noble, honored in rank
- **"Bararah"** — righteous, obedient, pure in deed

Maturidi's Reflection:

- This reinforces the **trustworthiness** of the Qur'an's transmission.
- The angels are **flawless carriers**, so the **message remains flawless**.
- Therefore, **rejecting the Qur'an** — as the Quraysh elite did — is not just rejecting a book, but **denying a sacred, celestial chain** of truth.

Verses 17–23 — the arrogance of man and his creation.

Surah ʿAbasa – Verse 17

Arabic:
قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ

Tafsir:
"Cursed is man — how ungrateful he is!"

This verse is a **forceful condemnation** of human arrogance.

- **"Qutila al-insān"** — literally *"may man be slain,"* or **"perish the man!"** It's an expression of divine disapproval, not a literal command.
- **"Mā akfarah!"** — *How ungrateful he is!* — expressing amazement at the extent of human ingratitude.

Maturidi's Commentary:

- This verse targets **the arrogant disbeliever** who denies the message despite countless signs.
- The ingratitude referred to here is not mere forgetfulness — it's the **active denial of blessings**, especially **the blessing of revelation**.
- Maturidi says this is a rebuke aimed at **those who mock guidance**, not sincere believers.

This verse sets up the next ones, which will remind man of **his humble origin** — exposing the absurdity of his pride.

Surah ʿAbasa – Verse 18

Arabic:
مِنْ أَيِّ شَيْءٍ خَلَقَهُ

Tafsir:
"From what thing did He create him?"

This rhetorical question begins the **reminder of man's origin**.

- It is meant to **humble the arrogant heart**: You deny your Creator — but do you remember where you came from?
- The structure implies: *How can a being so weak be so ungrateful?*

Maturidi writes:

- This question doesn't seek information, but **reflection**.
- It's an invitation to **remember the beginning**, and thereby **submit to the One who created**.

Surah ʿAbasa – Verse 19

Arabic:
مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ

Tafsir:
"From a sperm-drop He created him, then proportioned him."

This verse answers the previous question directly:

- **"Nuṭfah"** — a **tiny drop of fluid**, fragile and insignificant
- **"Faqaddarahu"** — He **measured, designed, and determined** his features, form, and fate

Maturidi's Insight:

- This is the **proof of divine wisdom**: from something as lowly as a sperm-drop, Allah brings forth **a speaking, thinking, walking human**.
- The term "qaddara" shows that everything — height, shape, lifespan, sustenance — is **decreed with perfect measure**.

This verse makes arrogance seem **absurd** in light of such a humble beginning.

Surah ʿAbasa – Verse 20

Arabic:
ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ

Tafsir:
"Then He eased the way for him."

There are two key interpretations here, both acknowledged in Maturidi's tafsir:

1. **In the womb and at birth**:
    - Allah made the **path of birth smooth** — easing the infant's passage into the world.
    - This shows His **mercy and power**, even before the child can do anything for himself.
2. **In life and guidance**:
    - Allah also **made the path of truth accessible**: through prophets, signs, reason.
    - The verse may also allude to the **ease of following Islam** — a path Allah made **within human capacity**.

Maturidi leans toward both meanings as **complementary**, not exclusive.

Surah ʿAbasa – Verse 21

Arabic:
ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ

Tafsir:
"Then He causes him to die and buries him."

- **"Amātahu"** — He caused him to die.
- **"Aqbarahu"** — He **arranged for him to be buried** — giving him **dignity even in death**.

Maturidi's Reflection:

- Burial is a **mercy** and **sign of order** — unlike other creatures, man is not left to rot in the open.
- Even in death, Allah grants **care and protection**, through social customs and religious rites.

This verse humbles man again: *From fluid to form, from breath to burial — all is in Allah's control.*

Surah ʿAbasa – Verse 22

Arabic:
ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ

Tafsir:
"Then when He wills, He will resurrect him."

- **"Ansharahu"** — means **to bring back to life**, to **revive from the grave**.
- The timing — **"when He wills"** — emphasizes that **resurrection is certain**, but its schedule is known only to Allah.

Maturidi says:

- This completes the **full cycle of human existence**:
    - Creation → Life → Death → Burial → Resurrection

- The one who denies resurrection **forgets** that the One who gave life the first time **can do it again — even more easily**.

Surah ʿAbasa – Verse 23

Arabic:
كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ

Tafsir:
"No! He has not yet fulfilled what He commanded him."

This is a **rebuke to the heedless human** who neglects his purpose.

- **"Kallā"** — again, an emphatic *No!*
- **"Lamma yaqḍi mā amarahu"** — *He has not fulfilled what Allah commanded him.*

Maturidi explains:

- Despite all that Allah gave him — creation, guidance, sustenance — man has **still not fulfilled his duty**.
- This is a **call to reflect and return**: *Before death comes, fulfill your obligation.*

Verses 24–32 — Allah's provision and signs in the natural world.

Surah ʿAbasa – Verse 24

Arabic:
فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ

Tafsir:
"Then let man look at his food."

This verse invites reflection — a **command to observe with purpose**.

- **"Falyanẓur"** — *let him look!* — meaning: *reflect deeply, don't take for granted.*
- **"Ṭaʿāmihi"** — his **food**, the basic necessity he relies on daily.

Maturidi's Commentary:

- Allah calls on man to **pause and consider** the journey of the food on his plate.
- This verse begins a new argument: *If you deny resurrection, at least consider the proof in your sustenance.*
- Every bite you take has behind it a **miracle of divine planning**.

Surah ʿAbasa – Verse 25

Arabic:
أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا

Tafsir:
"That We poured down the water abundantly."

- **"Ṣabb"** — to pour forcefully and abundantly — here referring to **rain**.
- Allah reminds man that water — the origin of all life and food — is **sent from above**, not manufactured by humans.

Maturidi stresses:

- Rain is one of the **most obvious signs** of divine mercy and control.

- It comes at the right time, in the right quantity — and no human can produce or command it.

This verse begins a **step-by-step tracing** of how food is made possible.

Surah ʿAbasa – Verse 26

Arabic:
ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا

Tafsir:
"Then We split the earth open [with sprouts]."

- After sending down rain, Allah causes the earth to **crack and open**, allowing seeds to sprout.
- **"Shaqq"** is a powerful word — it implies effort, force, precision.

Maturidi's Explanation:

- The soil breaks open **not by chance**, but **by divine command**.
- The process from water to sprouting is a **chain of deliberate action**, showing that Allah controls **every link** in that chain.

Surah ʿAbasa – Verse 27

Arabic:
فَأَنۢبَتْنَا فِيهَا حَبًّا

Tafsir:
"And We caused to grow within it grain."

Now the result of this process: **ḥabb (grain)** — wheat, barley, rice — the **staples of life**.

Maturidi notes:

- Grain is what sustains **entire civilizations** — it is essential, not luxurious.
- This verse shows that **provision is designed** — Allah provides **what humans need most**, not just what they want.

Surah ʿAbasa – Verse 28

Arabic:
وَعِنَبًا وَقَضْبًا

Tafsir:
"And grapes and clover."

Now we move beyond staples to **variety**:

- ʿ**Inab** — grapes: a symbol of **luxury, sweetness, and enjoyment**.
- **Qaḍb** — clover or fodder: **vegetation for livestock**, showing Allah also provides for **the animals humans depend on**.

Maturidi's Insight:

- This verse reflects **balance**: provision for **both humans and animals**.
- It also shows the **divine generosity** — not just survival, but **pleasure and beauty** in food.

Surah ʿAbasa – Verse 29

Arabic:
وَزَيْتُونًا وَنَخْلًا

Tafsir:
"And olives and date palms."

These are two of the most **beneficial and symbolic fruits** in Arab culture:

- **Zaytūn (olive)** — rich in oil, health, and blessing
- **Nakhl (date palm)** — long-lasting nourishment, high in calories and nutrients

Maturidi reflects that:

- These two trees are **mentioned repeatedly in the Qur'an** because of their **spiritual and practical significance**.
- The variety in provision is part of the **proof of a Wise Creator**.

Surah ʿAbasa – Verse 30

Arabic:
وَحَدَآئِقَ غُلْبًا

Tafsir:
"And gardens with thick foliage."

- **Ḥadāʾiq** — enclosed, cultivated gardens
- **Ghulb** — thick, dense, leafy — describing **lushness and beauty**

Imam Maturidi explains:

- This refers to **wealth in natural beauty** — not just basic food, but **comfort, shade, and tranquility**.
- These gardens are signs of **careful design**, not randomness.

Surah ʿAbasa – Verse 31

Arabic:
وَفَٰكِهَةً وَأَبًّا

Tafsir:
"And fruits and herbage."

- **Fākihah** — fruits eaten for enjoyment and health
- **Abb** — wild herbage or fodder for animals

Maturidi notes:

- Allah provides for **both the needs and delights** of creation.
- Even what is not directly consumed by humans is part of a **perfect ecological balance**.

Surah ʿAbasa – Verse 32

Arabic:
مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ

Tafsir:
"As enjoyment for you and your livestock."

- This final verse in the section **ties it all together**: *All of this was made for your benefit.*
- **Matāʿan** — something to **use, enjoy, and benefit from**

Maturidi's Conclusion:

- This is a **reminder and a proof**: you are **surrounded by signs** of divine mercy.

- If Allah **grows your food, waters your land, feeds your animals**, can you then doubt that **He will raise you again after death?**

This entire section is both **an argument and a mercy** — guiding the reflective heart back to Allah.

Verses 33–42 — the Resurrection and the fate of the righteous and the wicked.

Surah ʿAbasa – Verse 33

Arabic:
فَإِذَا جَآءَتِ ٱلصَّآخَّةُ

Tafsir:
"But when the Deafening Blast comes..."

This verse marks a dramatic **shift to the Day of Judgment**.

- **Aṣ-Ṣākhkhah** (ٱلصَّآخَّةُ) refers to a **piercing, overwhelming blast** — the second trumpet that **resurrects the dead**.
- The word literally means **"the one that stuns the ears"**, because it is so loud that it will **overwhelm all perception**.

Maturidi's Commentary:

- This is the **turning point of existence** — life as we know it ends, and the Hereafter begins.
- The suddenness and **auditory intensity** are part of what makes the event so terrifying — *you can't ignore it, cover it, or hide from it*.

Surah ʿAbasa – Verse 34

Arabic:
يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ

Tafsir:
"The Day when a man will flee from his brother..."

This begins the **list of relationships** that are **abandoned out of fear** on that Day.

- **Yafirru** — to run away in terror or desperation
- Even from **his brother**, a relationship of blood and protection, the human being will **want to escape**.

Maturidi:

- This shows the **intensity of self-preservation** — even natural bonds will **break under fear of judgment**.
- No one will care for another — everyone will be **concerned solely with their own record**.

Surah ʿAbasa – Verse 35

Arabic:
وَأُمِّهِۦ وَأَبِيهِ

Tafsir:
"And his mother and his father..."

Even the closest, most cherished relationships — **parents** — will not provide shelter.

- The very ones who **nurtured and raised him** will be **avoided**.

- It is not that love disappears, but that **the terror of reckoning overtakes all else**.

Maturidi emphasizes that this is a **complete severance** — not in emotion, but in **urgency**. No one will have time to think of another.

Surah ʿAbasa – Verse 36

Arabic:
وَصَٰحِبَتِهِۦ وَبَنِيهِ

Tafsir:
"And his wife and his children..."

The list concludes with the **most intimate and beloved companions** — spouse and offspring.

- Even **romantic and paternal ties** will be **abandoned**.
- Everyone will be gripped by the reality: *"My fate is in the balance — I can't afford to look back."*

Maturidi writes:

- On that day, all worldly roles **collapse**.
- The true value of a person will be **their deeds, not their family**.

Surah ʿAbasa – Verse 37

Arabic:
لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

Tafsir:
"Each one of them, that Day, will have a matter sufficient to occupy him."

- **Sha’n** — a pressing concern, a serious matter
- **Yughnīhi** — enough to distract and **absorb him completely**

Maturidi explains:

- This verse **summarizes the scene**: every soul will be **consumed by its own accountability**.
- There will be **no help, no distraction, no excuse** — just *you and your deeds*.

Surah ʿAbasa – Verse 38

Arabic:
وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ

Tafsir:
"On that Day, [some] faces will be radiant."

This begins the **contrast of outcomes**:

- **Musfirah** — bright, beaming, filled with light and hope
- These are the faces of the **righteous**, those whose **deeds were accepted**.

Maturidi says:

- The brightness reflects **inner peace**, **relief**, and **joy of salvation**.
- The face reflects the **soul’s state** — these are people who prepared for this day.

Surah ʿAbasa – Verse 39

Arabic:
ضَاحِكَةٌ مُّسْتَبْشِرَةٌ

Tafsir:
"Laughing, rejoicing in good news."

- These people are not just saved — they are **happy, relieved, and joyful**.
- **Musta'bishirah** — receiving glad tidings, honored with **entry to Paradise**.

Maturidi explains:

- This shows that the **Day of Judgment isn't doom for all** — for the believers, it is **the day of fulfillment**.

Surah ʿAbasa – Verse 40

Arabic:
وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ

Tafsir:
"And [other] faces on that Day will have dust upon them."

Now the **second group**: the wicked.

- **Ghabarah** — a covering of dust — implies **disgrace, humiliation, loss**.
- It is the **opposite of brightness** — these are the **shamed and exposed**.

Maturidi says:

- Dust is symbolic: *the pride they once showed is now buried beneath shame*.

Surah ʿAbasa – Verse 41

Arabic:
تَرْهَقُهَا قَتَرَةٌ

Tafsir:
"Covered with darkness."

- **Qatarah** — black smoke, gloom, overwhelming sorrow.
- The word implies both **physical and spiritual disgrace**.

Maturidi explains:

- Their faces reflect **their inner fear and punishment**.
- They **mocked the truth**, and now **truth overwhelms them**.

Surah ʿAbasa – Verse 42

Arabic:
أُوْلَٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ

Tafsir:
"Those are the disbelievers — the wicked."

The final verse **identifies them by their actions**:

- **Kafarah** — those who **knowingly rejected the truth**
- **Fajarah** — those who **rebelled with sin and shamelessness**

Maturidi says:

- Their **dark faces are not random** — they are the **visible result of their lives**.
- This final statement is both **judgment and closure**: their disgrace is **deserved**.

Surah at-Takwīr – Verse 1

Arabic:
إِذَا ٱلشَّمْسُ كُوِّرَتْ

Tafsir:
"When the sun is wrapped up..."

This verse marks the beginning of a dramatic list of **cosmic events** that signal the **onset of the Day of Judgment**.

- **"Kuwirat"** comes from **takwīr**, meaning to **roll up, fold, extinguish, or wind into itself** — like a turban being wrapped.
- The verse describes a future moment where the sun — so central to life — is **folded away**, **dimmed**, or **put out**.

Maturidi's Commentary:

- This isn't a symbolic image — it is a **real, cataclysmic transformation** of the natural order.
- The sun, which people relied on for **light, life, and rhythm**, will be **taken away as the first sign** of universal collapse.
- The verse implies that **the systems humans trust most** — day and night, heat and light — will be **undone effortlessly** by Allah.

This sets the tone for the rest of the surah, where **each sign escalates** the portrayal of the final Hour.

Surah at-Takwīr – Verse 2

Arabic:
وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ

Tafsir:
"And when the stars fall, losing their light..."

This verse continues the **cosmic unraveling** of the universe.

- **"Inkadarat"** means to **scatter, fall, or darken** — stars that once adorned the night sky will **fade, collapse, or be swept away**.
- These objects that seemed **fixed and eternal** will **vanish or lose their brilliance**.

Maturidi's Commentary:

- The stars are among the **most majestic and ancient** signs in creation. Their sudden extinction signals a **total disruption of the universe**.
- This event reminds humans that **nothing is truly permanent** — not even celestial bodies.
- The Qur'an is confronting human arrogance with the **undoing of cosmic stability**.

Surah at-Takwīr – Verse 3

Arabic:
وَإِذَا ٱلْجِبَالُ سُيِّرَتْ

Tafsir:
"And when the mountains are set in motion..."

The mountains — symbols of **immovability and strength** — will be **made to move**, like **loose wool or scattered dust**.

- **"Suyyirat"** means to be **driven, displaced, made to move**.
- The image is of **total geological upheaval**.

Maturidi explains:

- This reflects the complete **disintegration of earthly structures** — even the firmest of lands will crumble.
- The verse demonstrates that on the Day of Judgment, **stability itself will be reversed** — the ground will no longer provide refuge or grounding.

Surah at-Takwīr – Verse 4

Arabic:
وَإِذَا ٱلْعِشَارُ عُطِّلَتْ

Tafsir:
"And when the ten-month pregnant she-camels are neglected..."

This verse moves from **cosmic signs** to **human society**, focusing on **values and priorities**.

- **"ʿIshār"** refers to **valuable pregnant camels**, considered among the **most prized wealth** in pre-Islamic Arabia.
- **"ʿUṭṭilat"** means to be **abandoned or left unattended**.

Maturidi's Insight:

- In a society where camels were a **sign of status, survival, and wealth**, abandoning them means that something **far greater and more terrifying** has demanded attention.
- Even **what people love most** will be **forgotten**, overwhelmed by the reality of the Day.
- This reflects the **collapse of worldly attachments** — wealth will **lose all meaning**.

Surah at-Takwīr – Verse 5

Arabic:
وَإِذَا ٱلْوُحُوشُ حُشِرَتْ

Tafsir:
"And when the wild beasts are gathered together..."

This verse depicts a surreal reversal of nature:

- **"Wuḥūsh"** — wild, untamed animals, normally fearful and scattered
- **"Ḥushirat"** — being **gathered, herded, or congregated**

Maturidi explains:

- On that Day, even **wild animals will abandon their instincts** — **coming together**, united by fear and confusion.
- Some scholars also understand this to suggest that **all creatures will be raised** and **held accountable** in some form.
- The normal balance between man and beast, predator and prey, will **break down completely**.

Each of these verses builds a **rising sense of chaos — the world unravels**, creation itself trembles, and **everything man depends on is stripped away**.

Surah at-Takwīr – Verse 6

Arabic:
وَإِذَا ٱلْبِحَارُ سُجِّرَتْ

Tafsir:
"And when the seas are set ablaze..."

This verse introduces **another terrifying reversal of nature**.

- **"Sujjirat"** comes from **tasjīr**, which can mean:
    - To **boil over** or **overflow**
    - Or to be **set aflame**

Maturidi's Commentary:

- Some tafsir scholars interpret this as the oceans **boiling due to intense heat**, possibly from the sun being wrapped up or stars falling.
- Others, including Maturidi, lean toward a **literal upheaval**: the oceans — normally a symbol of vast coolness and order — will become **chaotic, fiery, or flooded**.
- Either way, it signals the **dissolution of Earth's natural systems**, as the barriers between land and sea are erased.

This verse evokes **fear and awe** — the seas, once trusted, become a source of destruction.

Surah at-Takwīr – Verse 7

Arabic:
وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ

Tafsir:
"And when the souls are paired..."

This verse refers to what happens to **humans** after death and resurrection.

- **"Nufūs"** — souls or people
- **"Zuwwijat"** — paired or grouped

Maturidi's Commentary:

1. **Souls will be grouped with others like them**:
    - The righteous with the righteous, the wicked with the wicked — based on deeds, belief, or nature.
    - This pairing is both **for judgment** and **punishment or reward**.
2. Some also interpret it as:
    - **Body and soul being reunited**
    - Or every soul being paired with its **record, fate, or counterpart**

Maturidi emphasizes the first meaning: that **on that Day, each person will find their group** — either among the blessed or the damned. **No one will be alone.**

Surah at-Takwīr – Verse 8

Arabic:
وَإِذَا ٱلْمَوْءُودَةُ سُئِلَتْ

Tafsir:
"And when the buried-alive girl is asked..."

This is one of the most powerful social condemnations in the Qur'an.

- **"Al-mawʾūdah"** — the **infant girl** buried alive, a horrifying practice in pre-Islamic Arabia
- **"Suʾilat"** — she will be **asked**

Maturidi's Emphasis:

- This verse **elevates the voiceless** — giving a platform to the most powerless victims.
- Allah is showing that **even the smallest injustice will not go unaddressed** on that Day.
- It also publicly **condemns a cruel cultural norm**, declaring it a **crime against the innocent**.

Surah at-Takwīr – Verse 9

Arabic:
بِأَىِّ ذَنۢبٍ قُتِلَتْ

Tafsir:
"For what sin was she killed?"

This piercing question will be directed **not to the killer**, but to the **victim** — making the injustice **more severe**.

- The buried girl will be asked, to highlight the **crime's horror**:
    - *What was your crime?*
    - The answer, of course, is **none.**

Maturidi reflects:

- The rhetorical structure is meant to **shame and expose the killer** in front of all creation.
- It establishes a general rule: **no injustice will be hidden** — not even **a child's silent death**.

This is a verse of **ultimate justice**.

Surah at-Takwīr – Verse 10

Arabic:
وَإِذَا ٱلصُّحُفُ نُشِرَتْ

Tafsir:
"And when the records are laid open..."

- **"Ṣuḥuf"** — the books or scrolls that record every person's deeds
- **"Nushirat"** — spread out, unfolded, made public

Maturidi explains:

- On that Day, everyone will be **given their personal record** — detailing **everything they ever did**, good or bad.
- The scrolls being "unfolded" means **no secrets remain**.
- Even the most **private act** will be displayed.

This verse declares that **absolute transparency** will govern the Day of Judgment.

Verses 11–14 — the veil is lifted, the sky and Hellfire revealed.

Surah at-Takwīr – Verse 11

Arabic:
وَإِذَا ٱلسَّمَآءُ كُشِطَتْ

Tafsir:
"And when the sky is stripped away..."

- **"Kushiṭat"** means to **peel off**, **roll away**, or **completely uncover** — like removing the skin from an animal.
- The sky, which now seems like a vast ceiling, will be **torn away**, leaving the universe **exposed and transformed**.

Maturidi's Commentary:

- The sky represents **security, structure, and stability** — its being "stripped" signifies the **end of cosmic order**.
- What is beyond will now be **visible** — the unseen becomes seen.
- This also signals the start of **judgment and reckoning**.

The awe here is not just in **what is removed**, but in **what is about to be revealed**: divine power without veils.

Surah at-Takwīr – Verse 12

Arabic:
وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ

Tafsir:
"And when Hellfire is ignited..."

- **"Suuʿirat"** — to be **set ablaze intensely**, to be **fueled and inflamed**.
- **Al-Jaḥīm** — one of the Qur'anic names for Hell, emphasizing its **scorching, glaring, relentless fire**.

Maturidi's Explanation:

- This is not metaphor — it refers to **the full unleashing** of Hell, whose flames and punishment are **intensified** and **prepared for the guilty**.
- The fire already exists — but on that Day, it is **brought to its full terror**.
- It will be **visible, undeniable, and near** — confronting the deniers.

Surah at-Takwīr – Verse 13

Arabic:
وَإِذَا ٱلْجَنَّةُ أُزْلِفَتْ

Tafsir:
"And when Paradise is brought near..."

- **"Uzlifat"** — drawn close, made accessible
- **Al-Jannah** — the Garden, a Qur'anic name for **eternal reward**, full of comfort, joy, and peace

Maturidi notes:

- This verse contrasts the previous one — while Hell is **ignited**, **Paradise is made ready** for the righteous.
- It won't be far or hard to reach — it will be **drawn near** to the believers as an **honor**.

Verses 12–13 makes the scene **complete**: both destinations revealed, both prepared.

Surah at-Takwīr – Verse 14

Arabic:
عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ

Tafsir:
"Every soul will know what it has brought forth."

- **"ʿAlimat nafsun"** — every single person will know, without confusion or excuse
- **"Mā aḥḍarat"** — what it presented: its **deeds, intentions, consequences**

Maturidi's Emphasis:

- This is the **moment of total awareness** — where nothing is hidden or misjudged.
- The soul will not need to be told — it will **see and understand** *what it truly earned*.
- This knowledge brings **relief or regret** — depending on the nature of one's deeds.

This verse marks the **climax** of the opening section: after cosmic collapse and spiritual exposure, **the soul stands before its truth**.

Verses 15–25 — testimony about the truthfulness of the Qur'an and the Messenger ﷺ.

Surah at-Takwīr – Verse 15

Arabic:
فَلَآ أُقْسِمُ بِٱلْخُنَّسِ

Tafsir:
"But no! I swear by the retreating stars..."

This verse begins a **solemn oath** — one of several in the Qur'an — swearing by aspects of creation to affirm a **profound truth**.

- **"Fa-lā uqsimu"** — *Indeed, I do swear...* (the "lā" is not a negation here, but intensifies the oath)
- **"Al-khunnas"** — refers to **stars or planets that retreat**, meaning:
    - They **appear and disappear** (e.g., through retrograde motion or setting)
    - Some also say it refers to **invisible celestial bodies**

Maturidi's Insight:

- Allah swears by **mysterious, powerful signs** in creation to affirm the **truth of revelation**.
- The stars — complex, ordered, and recurring — are signs of **precision**, and thus witnesses to **truth**.
- The oath sets up what follows: **a defense of the Qur'an and the Prophet ﷺ**.

Surah at-Takwīr – Verse 16

Arabic:
ٱلْجَوَارِ ٱلْكُنَّسِ

Tafsir:
"Those that run their course and disappear."

- **"Al-jawārī"** — those that **move swiftly** across the sky
- **"Al-kunnas"** — those that **hide away**, enter their resting place, or vanish

Maturidi explains:

- These likely refer to **stars or celestial bodies** in orbit — their motion and concealment **reflect divine design**.
- Their **regularity and silence** mirror the **certainty and beauty** of the message being sworn upon.
- The natural world is used to **testify to the reliability** of the **spiritual message**.

Surah at-Takwīr – Verse 17

Arabic:
وَٱلَّيْلِ إِذَا عَسْعَسَ

Tafsir:
"And by the night as it departs or darkens..."

- **"ʿAsʿasa"** — a word with dual meaning:
  - As night **spreads and intensifies**, or
  - As night **fades and recedes** toward dawn

Maturidi:

- Whether the verse refers to the **onset** or the **ending** of night, it points to the **divine control over time**.

- Just as night comes and goes **without human intervention**, so too does **revelation arrive** at its appointed time.
- The verse also reinforces the **cyclical, precise nature** of the cosmos — pointing again to **purpose and order**.

Surah at-Takwīr – Verse 18

Arabic:
وَٱلصُّبْحِ إِذَا تَنَفَّسَ

Tafsir:
"And by the morning as it breathes."

- **"Tanaffasa"** — to breathe gently, spread softly — used poetically here to describe the **dawn breaking**.
- The image is one of **calm, life, and renewal** — the night ends, and **the morning exhales light**.

Maturidi's Commentary:

- The contrast between night and day is **one of the greatest recurring signs** of Allah.
- The emergence of morning from darkness is likened to **guidance coming out of ignorance** — subtle, gentle, but unstoppable.
- The oath by this moment adds to the **gravity and elegance** of what is being affirmed next.

Surah at-Takwīr – Verse 19

Arabic:
إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ

Tafsir:
"Indeed, it is surely the word of a noble Messenger."

Now the truth the oaths lead to: the **Qur'an** is **not a fabrication** — it is the word **delivered** by a **noble Messenger**.

- **"Qawl"** — here means the **delivered message**, not something authored
- **"Rasūl karīm"** — a **noble, honored Messenger** — referring to **Jibrīl (Gabriel)**, the angel of revelation

Maturidi:

- The verse **defends the Qur'an** against claims that it was made up or distorted.
- It emphasizes that the **source is heavenly**, carried by the most **honorable of angels**.
- This Messenger is **trustworthy and untainted**, strengthening the **legitimacy of the message**.

Surah at-Takwīr – Verse 20

Arabic:
ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍۢ

Tafsir:
"Possessing power, with the Owner of the Throne, secure in position."

This further describes **Jibrīl**, the angel who brought the Qur'an:

- **"Dhī quwwah"** — strong, mighty
- **"ʿInda dhī al-ʿarsh"** — in the presence of **the Lord of the Throne**

- **"Makīn"** — firmly established, entrusted

Maturidi:

- This shows the **rank of Jibrīl** — he is not just any angel, but one with **intimate access** to the throne of Allah.
- His strength and **secure position** reflect the **purity and power** of the message he delivers.

Surah at-Takwīr – Verse 21

Arabic:
مُّطَاعٍ ثَمَّ أَمِينٍ

Tafsir:
"Obeyed there, and trustworthy."

- **"Muṭāʿ thamma"** — obeyed **in the heavenly realm** by other angels
- **"Amīn"** — **trustworthy**, never distorting or altering the message

Maturidi emphasizes:

- This confirms **the flawless delivery** of revelation — from Allah to Jibrīl to Muhammad ﷺ.
- The message is carried by **one who is obeyed and trusted** at every level of the unseen world.

Surah at-Takwīr – Verse 22

Arabic:
وَمَا صَاحِبُكُم بِمَجْنُونٍ

Tafsir:
"And your companion is not mad."

This directly addresses the Quraysh:

- **"Ṣāḥibukum"** — *your companion*, meaning **Muhammad** ﷺ, someone they knew from childhood
- **"Majnūn"** — insane or possessed — an accusation the Quraysh made

Maturidi:

- The verse **defends the Prophet** ﷺ, not just as a Messenger, but as **someone they personally knew to be upright**.
- Calling him mad was a **deliberate distortion** — they knew his honesty, but rejected his message out of pride.

Surah at-Takwīr – Verse 23

Arabic:
وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ

Tafsir:
"And indeed, he saw him on the clear horizon."

- This refers to the **Prophet** ﷺ **witnessing Jibrīl** in his true form.
- **"Al-ufuq al-mubīn"** — the **clear horizon**, broad and unmistakable

Maturidi affirms:

- This is proof that the Prophet's ﷺ experience was **real, not imagined**.
- His vision of Jibrīl was **open, majestic, and undeniable** — further validating the message.

Surah at-Takwīr – Verse 24

Arabic:
وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٌ

Tafsir:
"And he is not withholding knowledge of the unseen."

- **"Ḍanīn"** means **stingy, untrustworthy, or concealing**
- The Prophet ﷺ is **faithfully delivering** all that was revealed — **nothing hidden, nothing altered**

Maturidi:

- This verse refutes claims that Muhammad ﷺ was **making things up** or **twisting revelations** for gain.
- He was **a perfect transmitter**, not an editor — **honest with every ayah**.

Surah at-Takwīr – Verse 25

Arabic:
وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ

Tafsir:
"And it is not the word of an accursed devil."

This final defense **closes all accusations**:

- Not magic, not madness, not poetry — and **not satanic**.
- **"Rajīm"** — one who is **rejected, accursed**, far from divine truth

Maturidi:

- This verse draws a **clear boundary** between the Qur'an and **sorcery or possession**.
- The Prophet ﷺ is connected to **divine truth**; the devils are **cut off and cursed**.

Verses: 26–29 — the closing warning and free will of the listener.

Surah at-Takwīr – Verse 26

Arabic:
فَأَيْنَ تَذْهَبُونَ

Tafsir:
"So where are you going?"

This is a **rhetorical question** — sharp, confronting, and meant to **shake the heart awake**.

- After proving the **truth of the Qur'an**, its divine origin, and the nobility of its messenger, Allah now challenges the deniers.
- **"Fa-ayna tadhhabūn?"** — *Where are you heading?* Meaning:
  - What path are you taking?
  - What justification do you have for turning away?

Maturidi's Commentary:

- This question exposes the **absurdity of rejecting clear truth**.
- After all these signs — cosmic, moral, and prophetic — how can a person **continue on a false path**?

- The question is meant to **redirect the soul** back to the straight way.

Surah at-Takwīr – Verse 27

Arabic:
إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ

Tafsir:
"It is nothing but a reminder to the worlds."

- **"Dhikr"** — a reminder, a message meant to **awaken, teach, and transform**
- **"Lil-ʿālamīn"** — for **all beings**, not just Arabs, not just humans, but **a universal message**

Maturidi:

- This verse reasserts that the Qur'an is not a **burden or curse**, but a **gift**.
- It is a **reminder for all creation** — accessible to anyone who opens their heart.
- Denial of this reminder is **a choice**, not a lack of clarity.

Surah at-Takwīr – Verse 28

Arabic:
لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ

Tafsir:
"For whoever among you wills to walk the straight path."

- **"Yastaqīm"** — to be upright, to follow the path of guidance and truth
- This verse introduces **moral agency** — *You are free to choose.*

Maturidi's Reflection:

- Allah gives **free will** — He provides the signs, the guidance, the message, and then **leaves the door open**.
- This verse **removes all excuses**: *If you want guidance, it is here.*
- But the **desire to be upright** must come from the soul.

Surah at-Takwīr – Verse 29

Arabic:
وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ

Tafsir:
"And you do not will, unless Allah — Lord of the worlds — wills."

This verse completes the **balance between free will and divine will**.

- Humans **choose**, but their choice itself is **within Allah's knowledge and permission**.
- **Rabb al-ʿālamīn** — the **Lord of all worlds** — governs the universe, including the **conditions for guidance**.

Maturidi's Theological Note:

- This is not a denial of free will, but a **statement of divine sovereignty**.
- A person cannot even **want to be guided** unless Allah allows **openness in the heart**.

- Therefore, humans should both **strive** and **pray for Allah's help** in remaining upright.

Surah al-Infiṭār – Verse 1

Arabic:
إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ

Tafsir:
"When the sky is split open..."

The surah begins — like Surah at-Takwīr — with a series of apocalyptic signs.

- **"Infaṭarat"** comes from **infiṭār**, meaning **to crack, split open, or rupture**.
- It refers to the sky — which appears solid and protective — being **torn apart**.

Maturidi's Commentary:

- This is not a metaphor — it describes a **cosmic event** at the start of the **Day of Judgment**.
- The sky, which once veiled the unseen and enclosed the world, will be **ripped open**, signaling that the **divine barrier has been removed**.
- It reflects the **unraveling of creation** — and the **beginning of truth being laid bare**.

This verse sets the tone: **the known world is collapsing** to make way for ultimate reality.

Surah al-Infiṭār – Verse 2

Arabic:
وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ

Tafsir:
"And when the stars scatter..."

- **"Kawākib"** — the **stars or celestial bodies**
- **"Intatharat"** — means to be **scattered, dispersed, or fall apart** — like pearls falling off a broken string

Maturidi's Commentary:

- The stars, once **fixed and radiant**, will **lose their order** — turning the sky from a sign of beauty into a sign of dread.
- Just as people once looked to the stars for **navigation and wonder**, now they'll watch them **collapse in fear**.
- This reflects that **even the most majestic parts of creation will not last** — everything is subject to Allah's will.

Surah al-Infiṭār – Verse 3

Arabic:
وَإِذَا ٱلْبِحَارُ فُجِّرَتْ

Tafsir:
"And when the seas are burst forth..."

- **"Fujjirat"** — means to be **split open**, **burst**, or **poured out in violent force**

- The seas will erupt in chaos — either by:
    - **Boiling over**
    - **Merging and flooding**
    - Or **losing all boundaries**

Maturidi explains:

- The oceans, once contained by divine mercy, will **overflow their limits**.
- This symbolizes the **dissolution of divine balance** in the natural world — a warning that **all created systems are reversible**.

Surah al-Infiṭār – Verse 4

Arabic:
وَإِذَا ٱلْقُبُورُ بُعْثِرَتْ

Tafsir:
"And when the graves are overturned..."

- **"Buʿthirat"** — to be **unearthed, scattered, turned inside-out**
- This verse speaks of the **resurrection**: graves will be opened and **bodies brought back to life**.

Maturidi's Insight:

- The dead will be **raised and exposed** — physically and spiritually.
- No grave will remain sealed, no corpse forgotten — **everyone will rise to answer for their deeds**.

Surah al-Infiṭār – Verse 5

Arabic:
عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

Tafsir:
"Every soul will [then] know what it sent ahead and what it left behind."

This is the **moral climax** of the opening signs.

- **"Qaddamat"** — what the soul sent forward: *its actions, intentions, charity, sins*
- **"Akhkharat"** — what it left behind: *its legacy, influence, neglected duties*

Maturidi:

- This verse teaches **accountability in full** — nothing will be forgotten.
- Whether public or private, early or late, deliberate or forgotten — **all deeds will be made known** to their doer.
- It also shows that **the Day of Judgment is not just about seeing — it's about knowing, internally and completely**.

Verses 6–12 — Allah's address to the ungrateful human and the angels who record all.

Surah al-Infiṭār – Verse 6

Arabic:
يَـٰٓأَيُّهَا ٱلْإِنسَـٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ

Tafsir:
"O man! What has deceived you concerning your Noble Lord?"

This verse shifts from the **cosmic events** to a **direct address to the human being**.

- **"Yā ayyuhā al-insān"** — *O human!* — a universal call
- **"Mā gharraka"** — *what deceived you?* What led you to be so negligent?
- **"Bi-rabbika al-karīm"** — *regarding your generous Lord* — the One who gave you everything

Maturidi's Commentary:

- The question is both **gentle and confronting** — it appeals to **conscience**, not just fear.
- Allah reminds man: *Your Lord is "Karīm" (noble, generous, merciful)* — so why would you ignore Him?
- It's a reminder that **comfort and blessings** can deceive the soul if it forgets their Source.

Surah al-Infiṭār – Verse 7

Arabic:
ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ

Tafsir:
"The One who created you, shaped you, and balanced you..."

This verse answers the rhetorical question of the last verse.

- **"Khalaqaka"** — He created you from nothing
- **"Fasawwāk"** — gave you form, proportion, and beauty

- **"Faʿadalak"** — balanced you, physically and spiritually

Maturidi:

- These are **gifts given without request** — showing Allah's **intentional care and mastery**.
- The human form and faculties are **neither random nor flawed** — they are **measured and dignified**.
- This should have inspired **gratitude**, not heedlessness.

Surah al-Infiṭār – Verse 8

Arabic:
فِيٓ أَيِّ صُورَةٖ مَّا شَآءَ رَكَّبَكَ

Tafsir:
"In whatever form He willed, He assembled you."

This completes the reflection on **human origin**.

- **"Ṣūrah"** — form, image, shape
- **"Rakkabaka"** — He assembled you from parts into a full being — body, mind, soul

Maturidi:

- You didn't choose your body, your mind, your strengths — they were **assigned by divine will**.
- The verse underscores the **total dependency of man on Allah**, and therefore the **irrationality of arrogance or denial**.

Surah al-Infiṭār – Verse 9

Arabic:
كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ

Tafsir:
"No! But you deny the Judgment."

- **"Kallā"** — *Never! Absolutely not!* — a sharp **interruption of false thinking**
- **"Tukadhdhibūna bi-d-dīn"** — *you deny the "Dīn"*:
    - Here, **Dīn** means **judgment, reckoning, and recompense**, not religion in general

Maturidi:

- The verse exposes the **root cause** of heedlessness: *not ignorance, but denial.*
- People are **ungrateful** because they **don't think they'll be held accountable**.

Surah al-Infiṭār – Verse 10

Arabic:
وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ

Tafsir:
"But surely over you are appointed guardians..."

- **"Ḥāfiẓīn"** — watchers, protectors, **recording angels**
- These angels are not for physical protection — their role is to **document every deed**.

Maturidi explains:

- The verse **restores the concept of accountability**: even if you deny judgment, **you are still being recorded**.
- These angels are **always present**, and their records will testify on the Day of Judgment.

Surah al-Infiṭār – Verse 11

Arabic:
كِرَامًا كَاتِبِينَ

Tafsir:
"Noble, recording [angels]."

- **"Kirām"** — noble, honorable — they don't forget, lie, or distort
- **"Kātibīn"** — writers, scribes

Maturidi:

- These angels are **worthy of trust**, unlike human witnesses.
- Their role gives **serious weight to every action** — even small deeds are not beneath their notice.

Surah al-Infiṭār – Verse 12

Arabic:
يَعْلَمُونَ مَا تَفْعَلُونَ

Tafsir:
"They know whatever you do."

- Every action — public or secret — is **known and recorded** by these angels.
- This knowledge is **exact and continuous**.

Maturidi:

- There is **no escape from divine record-keeping** — not even in **intention or whisper**.
- This is a final reminder that **your life is under observation**, even if you deny it.

Verses 13–19 — the fate of the righteous and the wicked.

Surah al-Infiṭār – Verse 13

Arabic:
إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ

Tafsir:
"Indeed, the righteous will be in bliss."

- **"Al-abrār"** — the righteous, those who are **loyal to truth**, **pure in heart**, and **honest in action**
- **"Naʿīm"** — a **state of comfort, joy, and luxury** — often used for **the pleasures of Paradise**

Maturidi's Commentary:

- This verse gives **hope** and **reward** after the warnings.
- Those who lived with **moral clarity and fear of Allah** will be granted **eternal comfort** — not just physically, but spiritually.

- Maturidi notes that **this bliss** is not only **the absence of punishment**, but **the fulfillment of divine closeness and peace**.

Surah al-Infiṭār – Verse 14

Arabic:
وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ

Tafsir:
"And indeed, the wicked will be in the Blaze."

- **"Al-fujjār"** — the **wicked**, who knowingly violated limits, acted without conscience, and rejected truth
- **"Jaḥīm"** — the **blazing fire**, a name for Hell highlighting its **intensity and torment**

Maturidi:

- This is **divine justice**: as the righteous receive bliss, the wicked face torment.
- Their **rebellion against truth** is not overlooked — it leads to **a fitting consequence**.
- The pairing of verses 13–14 reflects the Qur'an's constant **moral symmetry**: every path has a clear end.

Surah al-Infiṭār – Verse 15

Arabic:
يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ

Tafsir:
"They will enter it on the Day of Recompense."

- **"Yaṣlawnahā"** — they will be **cast into it**, or **burn in it continuously**
- **"Yawm ad-Dīn"** — the Day of Judgment, when every soul is repaid for its deeds

Maturidi explains:

- This is the day when **every record is read aloud**, and no denial is accepted.
- The word "ṣalā" (to enter fire) implies **full immersion**, not just touching — **a lasting punishment**.

Surah al-Infiṭār – Verse 16

Arabic:
وَمَا هُمْ عَنْهَا بِغَآئِبِينَ

Tafsir:
"And they will never be absent from it."

- **"Bi-ghāʾibīn"** — means **they will not escape, be removed, or take a break** from the punishment.

Maturidi:

- This confirms the **permanence of Hellfire** for those who **die in rebellion and disbelief**.
- There is **no hiding, no pause, no exit** — a terrifying image meant to **wake the living before it's too late**.

Surah al-Infiṭār – Verse 17

Arabic:
وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ

Tafsir:
"And what can make you know what the Day of Recompense is?"

This rhetorical question is meant to **shock and humble**.

- **"Mā adrāka"** — *What will explain it to you?*
- The implication is: *its reality is far beyond imagination.*

Maturidi's Insight:

- The Day of Judgment is **unlike any worldly day**.
- Its terror and precision **surpass human comprehension** — that's why Allah poses the question **twice**.

Surah al-Infiṭār – Verse 18

Arabic:
ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ

Tafsir:
"Then again: what can make you know what the Day of Recompense is?"

- The repetition serves to **emphasize** how great, dreadful, and beyond description this Day is.
- The listener is urged to **pause and reflect deeply** — because no worldly comparison can prepare them for it.

Maturidi comments:

- By repeating the question, Allah is **intensifying the urgency**: *Don't underestimate it. Don't forget it.*

Surah al-Infiṭār – Verse 19

Arabic:
يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ۖ وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ

Tafsir:
"It is the Day when no soul will have power for another at all — and the command that Day is entirely with Allah."

This final verse seals the surah's message.

- **"Lā tamliku nafsun li-nafsin shayʾā"** — *No soul can help or protect another in any way.*
- **"Al-amr yawmaʾidhin li-llāh"** — *The matter that Day belongs entirely to Allah.*

Maturidi concludes:

- On that Day, there will be **no power, no intercession**, except by **Allah's permission**.
- Kings, parents, friends — all will be **powerless**.
- The **absolute sovereignty** of Allah will be **manifest**, and every human will stand **alone with their deeds**.

Surah al-Muṭaffifīn – Verse 1

Arabic:
وَيْلٌ لِّلْمُطَفِّفِينَ

Tafsir:
"Woe to those who give less [than due]."

This opening verse is a **divine condemnation** of **cheating and injustice**, specifically in **measurement and trade**.

- **"Wail"** — a term of **doom and destruction**, often interpreted as:
    - A **curse**, or
    - The name of a **valley in Hell**
- **"Muṭaffifīn"** — those who **shortchange**, who **give less than they take**, especially when **weighing goods or services**

Maturidi's Commentary:

- The term "muṭaffifīn" is not limited to market fraud — it represents a **general spirit of injustice**: giving others **less than their due**, while expecting **full rights** for oneself.
- This verse rebukes not just individuals, but **any society that normalizes exploitation**.
- It opens the surah with a **clear warning**: those who profit through deceit will face **severe punishment**.

Surah al-Muṭaffifīn – Verse 2

Arabic:
ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ

Tafsir:
"Those who, when they take a measure from people, take in full."

This verse begins to explain **who the muṭaffifīn are** — those who cheat in **measurement or fairness**.

- **"Iḏā iktālū ʿala al-nās"** — *when they take by measure from people* (i.e., receive something for themselves)
- **"Yastawfūn"** — *they make sure to receive in full* — even demanding more than their due

Maturidi's Commentary:

- These people are not just merchants — they are a **type of moral personality**:
  - Greedy
  - Self-serving
  - Demanding justice for themselves, but **not for others**
- They present themselves as **principled**, but only when it **benefits them**.

Maturidi emphasizes: this behavior is a **clear sign of hypocrisy and selfishness**, which undermines the very fabric of justice in society.

Surah al-Muṭaffifīn – Verse 3

Arabic:
وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ

Tafsir:
"But when they measure or weigh for others, they reduce [the amount]."

This is the **opposite situation**: when they are the ones giving — whether **in business, responsibility, or duty** — they cheat.

- **"Kālūhum" / "wazanūhum"** — *when they measure or weigh for others*
- **"Yukhsirūn"** — *they make it deficient, give less, cause loss*

Maturidi:

- The verse exposes a **double standard**: demanding perfection when receiving, but **cutting corners when giving**.
- This attitude reflects **moral corruption**, where fairness is **selectively applied**.
- He also extends the meaning beyond commerce — to **trusts, leadership, and religious responsibility**. Any situation where one **fails to fulfill the rights of others** is included.

Surah al-Muṭaffifīn – Verse 4

Arabic:
أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ

Tafsir:
"Do those people not think that they will be resurrected?"

This is a **piercing rhetorical question** — meant to **awaken the conscience**.

- **"A-lā yaẓunnu"** — *Do they not suppose? Do they not assume?*
- **"Annahum mabʿūthūn"** — *that they will be brought back to life (resurrected)?*

Maturidi:

- He explains that such moral decay arises when people **lose belief in accountability**.

- The verse links **dishonesty** with **disbelief in the afterlife**: if they truly believed they'd stand before Allah, **how could they cheat others?**
- This is the Qur'an's method: showing that **faith and ethics are inseparable**.

Surah al-Muṭaffifīn – Verse 5

Arabic:
لِيَوْمٍ عَظِيمٍ

Tafsir:
"For a tremendous Day."

This verse completes the rhetorical question from the previous ayah: *Do they not think they will be resurrected…* **for a mighty, enormous Day**?

- **"Yawmin ʿaẓīm"** — the **Day of Judgment**, described as **great** in:
  - Its **events**
  - Its **terror**
  - Its **consequences**

Maturidi:

- He stresses that the verse is meant to **shake the heedless**.
- If people truly grasped the **magnitude of the Day of Resurrection**, they would fear even the **smallest injustices**.
- The word "ʿaẓīm" is not just about scale — it also refers to the **seriousness and finality** of that day.

Surah al-Muṭaffifīn – Verse 6

Arabic:
يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ

Tafsir:
"The Day when all people will stand before the Lord of the Worlds."

This verse expands on **why** the Day is so great:

- **"Yaqūmu al-nās"** — *people will stand up*, meaning:
  - Resurrected from their graves
  - Standing in awe, fear, and anticipation
- **"Li-Rabbi al-ʿālamīn"** — *before the Lord of all the worlds* — total submission before **the One who created everything**

Maturidi's Commentary:

- On that Day, **no one can sit, hide, or run** — every soul must face its Lord.
- He emphasizes the **humbling reversal**: those who thought they could cheat or dominate in this world will be **stripped of all privilege** and made to stand **as equals** before Allah.
- The term **"Rabb al-ʿālamīn"** underscores Allah's **absolute authority** — He is not just the Lord of this world, but **of all creation**.

Surah al-Muṭaffifīn – Verse 7

Arabic:
كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ

Tafsir:

"No! Indeed, the record of the wicked is in Sijjīn."

This verse begins a **new warning**, introducing the **record of the fujjār (the wicked)**.

- **"Kallā"** — *Never! Absolutely not!* — a rebuke to their arrogance
- **"Kitāb al-fujjār"** — the register or written record of the wicked
- **"Sijjīn"** — a word interpreted by Maturidi as:
    - A **tight, constricted prison**
    - A **low, dark place in the depths of the earth**
    - Or a **register that records the destiny of the wicked**

Maturidi:

- Sijjīn reflects **both the physical and metaphysical consequence** of wickedness:
    - Physically, it may refer to **Hell's lowest region**
    - Spiritually, it represents a **sealed, irreversible fate**
- The contrast will later be drawn with the record of the righteous in ʿ**Illiyyīn**, the high register.

Verses 8–11 — the denial and delusion of the disbelievers.

Surah al-Muṭaffifīn – Verse 8

Arabic:

وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ

Tafsir:
"And what can make you know what Sijjīn is?"

This verse reinforces the **severity of the word "Sijjīn"** by posing a rhetorical question.

- **"Mā adrāka"** — *What will explain to you…?*
- The phrase is used throughout the Qur'an when referring to **terrifying or incomprehensible realities**.

Maturidi:

- This question serves as a **pause for reflection**, signaling that **Sijjīn is worse than the listener imagines**.
- It invites the soul to consider that **there are unseen punishments**, far more severe than worldly suffering — and reserved for those who rebel against truth.

Surah al-Muṭaffifīn – Verse 9

Arabic:
كِتَٰبٌ مَّرْقُومٌ

Tafsir:
"A written record, inscribed."

This answers the previous question: Sijjīn is a **registered book** — containing the deeds of the wicked.

- **"Kitāb marqūm"** — a **sealed, inscribed register**, written with full documentation

Maturidi explains:

- Nothing is **left out** or **altered** in this record.

- It is **not open to change or debate** — every action, intention, and word is **permanently documented**.
- The wording suggests **finality**: once in Sijjīn, the person is **doomed**, unless forgiven by Allah before death.

Surah al-Muṭaffifīn – Verse 10

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe on that Day to the deniers..."

- **"Wail"** again — a term of **curse, loss, destruction**, possibly a **valley in Hell**
- **"Al-mukaḏḏibīn"** — those who **reject, belittle, and deny** the truth — especially the **Day of Judgment** and **Prophethood**

Maturidi:

- This verse connects back to the beginning of the surah: **those who deny accountability** are the same ones who **cheat others** and **live without fear**.
- The repetition of "Wail" emphasizes the **seriousness of their fate**.
- This isn't just punishment for disbelief, but also for **moral corruption** that stems from disbelief.

Surah al-Muṭaffifīn – Verse 11

Arabic:
ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ

Tafsir:
"Those who deny the Day of Recompense."

This verse defines **exactly who the deniers are**.

- **"Yukadhdhibūna bi-yawm ad-dīn"** — they **know** of the Day, but **reject it** or treat it as **a lie**

Maturidi:

- He explains that denial of the **Day of Judgment** is not always with the tongue — it is also seen in **how people live**:
    - Cheating others
    - Acting without fear
    - Prioritizing the dunya over the ākhirah
- Denying the "Yawm ad-Dīn" is the **core disease** — once that belief is lost, **all other evils follow**.

Verses 12–17 — their deeper rebellion and the consequences on their hearts.

Surah al-Muṭaffifīn – Verse 12

Arabic:
وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ

Tafsir:
"And none denies it except every sinful transgressor."

This verse **clarifies the profile** of those who deny the Day of Judgment.

- **"Muʿtadin athīm"** — two words describing their moral state:
    - **Muʿtadin** — one who **oversteps bounds**, especially **against the rights of others**
    - **Athīm** — one who is **drenched in sin**, habitual in wrongdoing

Maturidi's Commentary:

- The verse points out that **rejection of truth is rarely intellectual** — it is **moral**.
- These individuals don't deny because of confusion, but because they are **deeply committed to their own corruption**.
- Belief in resurrection would demand **reform** — so they choose **denial over submission**.

Surah al-Muṭaffifīn – Verse 13

Arabic:
إِذَا تُتْلَىٰ عَلَيْهِ ءَايَـٰتُنَا قَالَ أَسَـٰطِيرُ ٱلْأَوَّلِينَ

Tafsir:
"When Our verses are recited to him, he says, 'Legends of the former people.'"

This verse shows **how the transgressor responds to revelation**.

- **"Āyātunā"** — Our **signs** or **verses** (Qur'an)
- **"Asāṭīr al-awwalīn"** — *old tales, fairy tales, ancient myths*

Maturidi:

- This is **mockery, not reason** — calling divine guidance *fables* is an attempt to **dismiss its authority**.

- This is **not genuine doubt**, but **arrogance**: unwillingness to accept truth because it would challenge their **ego and comfort**.
- The Qur'an records this response to show the **psychology of disbelief — deflect and ridicule** rather than engage sincerely.

Surah al-Muṭaffifīn – Verse 14

Arabic:
كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ

Tafsir:
"No! Rather, the stain has covered their hearts from what they used to earn."

This verse **rejects** their excuses and **explains the real cause** of their blindness.

- **"Rān"** — a **rust, stain, or crust** that builds up and **seals the heart**
- Caused by **what they earn** — their **persistent, deliberate sins**

Maturidi:

- This verse describes the **spiritual law of cause and effect**: sins, over time, create **a barrier to truth**.
- The heart becomes **hardened, blocked, and veiled**.
- This is not divine injustice — it is the **natural result of ignoring the signs** repeatedly.

Maturidi emphasizes: **every deed leaves a mark**. Good deeds polish the heart; sins **rust it**.

Surah al-Muṭaffifīn – Verse 15

Arabic:
كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ

Tafsir:
"No! On that Day, they will be veiled from their Lord."

- **"Maḥjūbūn"** — *veiled, screened, cut off*

Maturidi:

- This is one of the **most terrifying punishments** in the Qur'an:
    - Not fire
    - Not chains
    - But **deprivation of seeing Allah**
- For the believer, **the greatest joy** is to **see and be near their Lord**.
- To be **barred from that vision** is a sign of **total rejection**.

Maturidi also explains that this verse **indirectly confirms** the belief of **ru'yah (vision of Allah)** for the righteous — since the **wicked are deprived**, it implies **the righteous are not**.

Surah al-Muṭaffifīn – Verse 16

Arabic:
ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ

Tafsir:
"Then, indeed, they will enter the Blaze."

- **"Ṣālū al-jaḥīm"** — they will **burn**, or **be cast fully into** Hell's fire.

Maturidi:

- The fire is **not metaphorical** — it is real, and their punishment is **direct, physical, and inescapable**.
- This verse comes **after the spiritual punishment** (being cut off from Allah) — showing that both **inner and outer torment** await them.

Surah al-Muṭaffifīn – Verse 17

Arabic:
ثُمَّ يُقَالُ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ

Tafsir:
"Then it will be said, 'This is what you used to deny.'"

This is the **moment of ultimate humiliation**.

- The angels or perhaps their own souls will say: *This — this fire, this loss — is the very thing you used to laugh at.*

Maturidi:

- The verse shows that **denial does not erase reality** — it only **delays its encounter**.
- Those who dismissed Hell as *myth* will be **forced to face it** — and be reminded that **they had been warned**.

Verses 18–21 — the record of the righteous and the high station of the honored.

Surah al-Muṭaffifīn – Verse 18

Arabic:
كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ

Tafsir:
"No! Indeed, the record of the righteous is in ʿIlliyyīn."

The surah now turns to the **destiny of the righteous** — a direct contrast to the wicked just described.

- **"Kitāb al-abrār"** — the **register of the righteous**, i.e., their deeds, status, and reward
- **"ʿIlliyyīn"** — a word implying:
  - **Elevation**, from ʿ**uluw** (highness)
  - A **heavenly record** stored in the **highest realms**

Maturidi's Commentary:

- "Kallā" at the start — again a strong rebuke, but now to refocus the listener on **the truth of reward**, not just punishment.
- The contrast between **Sijjīn** (the lowly record of the wicked) and ʿ**Illiyyīn** (the elevated record of the righteous) is deliberate and profound.
- ʿIlliyyīn signifies not only **where the record is**, but also **how honored the righteous are** in the sight of Allah.

Surah al-Muṭaffifīn – Verse 19

Arabic:
وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ

Tafsir:
"And what will make you know what ʿIlliyyīn is?"

- The same rhetorical device used earlier for **Sijjīn** is now used for ʿ**Illiyyīn**.
- **"Mā adrāka"** implies: *You cannot fully grasp its reality.*

Maturidi:

- This verse emphasizes the **loftiness and beauty** of this station — it is **beyond human comprehension**.
- The reward of the righteous is not just **Paradise**, but an **eternal, exalted status**, and a **record preserved in the highest company**.

Surah al-Muṭaffifīn – Verse 20

Arabic:
كِتَٰبٌ مَّرْقُومٌ

Tafsir:
"A written record, inscribed."

The same phrase that was used for the wicked's record is now used for the righteous — **but their book is in** ʿ**Illiyyīn**.

- **"Marqūm"** — clearly written, **sealed, authentic**, **unchangeable**

Maturidi explains:

- This shows Allah's **justice and symmetry** — every deed is documented with precision, **no favoritism, no corruption**.
- The righteous have a record that is not only correct, but **preserved in a place of honor**.

Surah al-Muṭaffifīn – Verse 21

Arabic:
يَشْهَدُهُ ٱلْمُقَرَّبُونَ

Tafsir:
"Attended by those brought near [to Allah]."

- **"Al-muqarrabūn"** — the **nearest ones** to Allah: the elite of the angels, and perhaps even some of the most righteous humans

Maturidi:

- The fact that **the record of the righteous is witnessed** by the muqarrabūn adds **immense honor**:
    - It is **publicly acknowledged** in the highest realms
    - Their goodness is not only recorded, but **celebrated** among the most noble company
- This verse also implies that **true righteousness is not forgotten** — it is **observed, preserved, and elevated**.

Verses 22–28 — the joy and reward of the righteous in Paradise.

Surah al-Muṭaffifīn – Verse 22

Arabic:
إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ

Tafsir:
"Indeed, the righteous will be in bliss."

This is a clear, emphatic declaration of reward.

- **"Al-abrār"** — the righteous, those who were loyal to the truth, upright in conduct, sincere in heart
- **"Naʿīm"** — bliss, encompassing both **physical delights** and **spiritual joy**

Maturidi's Commentary:

- This bliss is not temporary or imagined — it is **real, eternal, and deserved**.
- The verse affirms that righteousness brings **fruit**, even if the righteous suffer in the dunya.
- Maturidi emphasizes that this **naʿīm** includes:
  - The **joy of nearness to Allah**
  - **Peace and security**
  - And **complete contentment**

Surah al-Muṭaffifīn – Verse 23

Arabic:
عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ

Tafsir:
"On adorned couches, they will be looking."

- **"Arāʾik"** — luxurious, canopied couches or thrones in Paradise
- **"Yanẓurūn"** — they will be **looking** — which may imply:
  - Looking at their surroundings in joy
  - Looking **at their Lord**, as some interpretations hold

Maturidi:

- The image is one of **honor, comfort, and tranquility**.
- Paradise is not a place of toil — the righteous **recline and reflect**, enjoying what Allah has given them.
- The **"looking"** may include:
    - Gazing upon **the bounties of Jannah**
    - Or **the vision of Allah** — the ultimate bliss.

Surah al-Muṭaffifīn – Verse 24

Arabic:
تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ

Tafsir:
"You will recognize in their faces the radiance of bliss."

- **"Naḍrah"** — freshness, brightness, radiance
- **"Naʿīm"** — the joy that causes that glow

Maturidi:

- The **state of the heart** manifests in the **light of the face**.
- This verse shows that Paradise transforms not only the environment, but the **very appearance of the believers**.
- Their faces shine with:
    - **Contentment**
    - **Delight**
    - And the **peace of having been accepted**

It is **a visual proof** of divine favor.

Surah al-Muṭaffifīn – Verse 25

Arabic:
يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ

Tafsir:
"They will be given to drink of a sealed pure wine."

- **"Rahīq"** — a pure, clear wine (completely untainted)
- **"Makhtūm"** — sealed, preserved, untouched

Maturidi:

- Unlike the **corrupt wine of the world**, this drink is:
  - **Unclouded**
  - **Unintoxicating**
  - And **entirely lawful and joyous**
- The sealing of it reflects both **exclusivity and perfection** — it was **prepared specifically** for the righteous.

Surah al-Muṭaffifīn – Verse 26

Arabic:
خِتَـٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَـٰفَسِ ٱلْمُتَنَـٰفِسُونَ

Tafsir:
"Its seal is musk — so let those who compete, compete in this."

- **"Khitāmuhu misk"** — the final scent left from this drink is **musk**, a sign of **luxury and beauty**

- **"Fī dhālika falyatanāfasi al-mutanāfisūn"** — *this is what people should race and strive for*

Maturidi:

- The verse shifts the tone — from description to **motivation**.
- **True competition** isn't in wealth, fame, or power — it's in **earning Allah's pleasure**.
- The righteous are **not passive** — they **compete for reward**, but with sincerity and humility.

Surah al-Muṭaffifīn – Verse 27

Arabic:
وَمِزَاجُهُۥ مِن تَسْنِيمٍ

Tafsir:
"Its mixture is from Tasnīm."

- **"Tasnīm"** — a **spring in Paradise**, described as the **highest and purest source** of drink
- The wine of the righteous is **flavored** with this exalted water

Maturidi:

- This signifies that their **pleasure is layered** — it is not only enjoyable but **spiritually elevated**.
- Tasnīm, being from above, also symbolizes **Allah's direct favor**.

Surah al-Muṭaffifīn – Verse 28

Arabic:
عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ

Tafsir:
"A spring from which those near [to Allah] will drink."

- This verse tells us that **Tasnīm** is not just mixed into the wine of the righteous — it is **drunk in its purest form** by **al-muqarrabūn** (those brought nearest to Allah)

Maturidi:

- There are **degrees in Paradise**, and the **muqarrabūn** are in the **highest ranks**.
- They receive **unfiltered, direct blessings** from the highest sources — **honor beyond description**.

Verses 29–36 — the mockery of the disbelievers in the world, and the final reversal on the Day of Judgment.

Surah al-Muṭaffifīn – Verse 29

Arabic:
إِنَّ ٱلَّذِينَ أَجْرَمُواْ كَانُواْ مِنَ ٱلَّذِينَ ءَامَنُواْ يَضْحَكُونَ

Tafsir:
"Indeed, those who committed crimes used to laugh at those who believed."

This verse begins to describe the **mockery and arrogance** of the disbelievers in the worldly life.

- **"Ajramū"** — those who were guilty of major sins and crimes, especially **disbelief and arrogance**

- **"Yaḍḥakūn"** — they **laughed at** the believers: mocking their simplicity, their prayer, their restraint

Maturidi's Commentary:

- This verse addresses a **common historical reality**: the righteous are often **ridiculed** by the corrupt.
- The laughter of the disbelievers is not innocent — it reflects **pride**, **ignorance**, and **denial of truth**.
- Maturidi emphasizes that **this laughter is noted by Allah** — and **it will not go unpunished**.

Surah al-Muṭaffifīn – Verse 30

Arabic:
وَإِذَا مَرُّوا۟ بِهِمْ يَتَغَامَزُونَ

Tafsir:
"And when they passed by them, they would wink at one another [in mockery]."

- **"Yataghāmazūn"** — to **wink, gesture, nudge** — conveying sarcasm or ridicule

Maturidi:

- This verse shows the **depth of their contempt** — even the **presence** of believers provoked mockery.
- These gestures were often used to say:
  - *"Look at these fools."*
  - *"They've given up life for religion."*

- Yet Allah was **recording it all** — every grin, every scoff, every glance.

Surah al-Muṭaffifīn – Verse 31

Arabic:
وَإِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهۡلِهِمُ ٱنقَلَبُواْ فَكِهِينَ

Tafsir:
"And when they returned to their people, they returned jesting."

- **"Fakihīn"** — delighting, joking, boastful, or smug

Maturidi:

- After mocking the believers, they returned home **pleased with themselves**.
- This verse criticizes their **arrogant self-assurance** — thinking they were **clever** or **successful** for mocking religion.
- Their **gatherings and laughter** were built on the **humiliation of the sincere** — and this was part of their crime.

Surah al-Muṭaffifīn – Verse 32

Arabic:
وَإِذَا رَأَوۡهُمۡ قَالُوٓاْ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ

Tafsir:
"And when they saw them, they would say, 'Indeed, these people are astray.'"

- Their mockery turned into **accusation**: *These believers are lost, backward, foolish.*

Maturidi:

- This reveals the **inversion of truth**: those who followed revelation were labeled as **misguided**.
- This verse exposes the **corrupted standards** of the worldly elite — who measure truth by wealth, power, and status.
- In reality, the ones saying "they are astray" are the **most lost** themselves.

Surah al-Muṭaffifīn – Verse 33

Arabic:
وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ حَـٰفِظِينَ

Tafsir:
"Yet they were not sent as guardians over them."

- **"Ḥāfiẓīn"** — protectors, overseers, or judges

Maturidi:

- The verse criticizes the disbelievers for **judging what they had no right to judge**.
- They were not appointed by Allah to watch over the believers — so **why mock, label, or condemn them?**
- It also implies: *Their mockery was groundless — based on no knowledge, no responsibility.*

Surah al-Muṭaffifīn – Verse 34

Arabic:
فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُواْ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ

]

Tafsir:
"But today, those who believed are laughing at the disbelievers."

- Now comes the **final reversal**.
- **The Day of Judgment** exposes the **truth** — and the **mockers are mocked**.

Maturidi:

- The laughter of the believers is **not arrogant** — it is a **reaction to justice**, a **vindication** of what they patiently endured.
- Those who were **laughed at in the dunya** are now **honored** and watch their mockers **brought low**.

Surah al-Muṭaffifīn – Verse 35

Arabic:
عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ

Tafsir:
"On adorned couches, they will be observing."

- Same phrase used earlier (v. 23) — now repeated to emphasize:
    - Their **elevated, peaceful status**
    - And that they are now **the ones looking on**, not being looked down upon

Maturidi:

- They **observe the fulfillment of justice** — perhaps watching the punishment of those who ridiculed them.
- Their position is not just of **comfort**, but of **dignity and witness**.

Surah al-Muṭaffifīn – Verse 36

Arabic:
هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كَانُوا۟ يَفْعَلُونَ

Tafsir:
"Have the disbelievers [not] been repaid for what they used to do?"

- **"Thūwwiba"** — repaid, compensated fully (with justice)
- A rhetorical question with a clear answer: **Yes.** They have received **exactly what they earned.**

Maturidi:

- This verse is a **divine confirmation of justice**.
- Nothing was forgotten — every act of arrogance, denial, and mockery was **measured and returned**.
- It is also a **comfort to the believer**: *you were never wrong to be patient.*

Surah al-Inshiqāq – Verse 1

Arabic:
إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ

Tafsir:
"When the sky is split open..."

This verse opens the surah with a **cosmic sign of the Day of Judgment**, using the pattern already seen in previous surahs.

- **"Inshaqqat"** — from **inshiqāq**, meaning **to tear apart, rupture, or crack open**
- The sky, once a symbol of **structure and protection**, is now being **ripped apart by divine command**

Maturidi's Commentary:

- This rupture signals the **end of the current order** and the beginning of the **Hereafter**.
- The same sky that once **covered and protected** the earth now becomes a **witness to its undoing**.
- Maturidi highlights that this is not a **natural collapse**, but a **deliberate act of divine power**, announcing that **judgment is near**.

Surah al-Inshiqāq – Verse 2

Arabic:
وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ

Tafsir:
"And has listened to its Lord — and it must."

- **"Aḏinat li-Rabbihā"** — the sky has **obeyed, submitted, and listened** to the command of its Lord
- **"Wa ḥuqqat"** — *and it was right and fitting that it should do so*

Maturidi's Commentary:

- This shows that **even the great sky**, majestic and seemingly untouchable, will **submit immediately** to Allah's command.
- There is **no delay**, no resistance — the sky's obedience is **natural and necessary**.
- This verse is both a **reminder of divine authority** and a **contrast to human defiance** — if even the sky obeys, **what excuse does man have?**

Surah al-Inshiqāq – Verse 3

Arabic:
وَإِذَا ٱلْأَرْضُ مُدَّتْ

Tafsir:
"And when the earth is stretched out..."

- **"Muddat"** — to be **flattened, extended, or unfolded**

Maturidi:

- The earth is **no longer curved or compartmentalized** — it becomes **a level plain**, ready for the gathering of all people.
- This transformation makes it possible for **every grave to be opened**, and for all creation to **stand equally** before Allah.
- The verse also conveys a sense of **exposure** — nothing will be hidden or buried.

Surah al-Inshiqāq – Verse 4

Arabic:
وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ

Tafsir:
"And casts out what is within it and becomes empty."

- **"Alqat mā fīhā"** — the earth throws out everything inside: **bodies, secrets, treasures**
- **"Takhallat"** — to be **emptied, abandoned, relieved**

Maturidi:

- This describes **resurrection** — the earth, which held the dead in silence for ages, now **returns all to the surface**.
- It also implies a **moral revealing** — not just bodies, but **deeds and consequences**.
- The word **takhallat** paints a picture of the earth **no longer holding back** — its task is complete.

Surah al-Inshiqāq – Verse 5

Arabic:
وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ

Tafsir:
"And has listened to its Lord — and it must."

- A **repetition** of verse 2, now applied to the **earth**

Maturidi:

- Just like the sky, the earth is **compelled by divine will** — and it obeys **without hesitation**.
- The repetition emphasizes the **total obedience of all creation**.
- It contrasts with the **stubbornness of man**, who is given a choice and often **chooses rebellion**.

Verses 6–15 — the judgment of people based on their record.

Surah al-Inshiqāq – Verse 6

Arabic:
يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ

Tafsir:
"O man! You are laboring toward your Lord — with [great] exertion — and you will meet Him."

This is a **universal address** to all human beings.

- **"Kādih"** — one who toils, strives, struggles with effort
- **"Kadḥan"** — refers to **lifelong effort**, physical and emotional
- **"Fa-mulāqīhi"** — *and you will meet Him* — meaning: *you will stand before Allah*

Maturidi's Commentary:

- This verse describes **life as a journey of struggle** — but not aimless. Every person is **moving, step by step, toward Allah**.
- Whether believer or disbeliever, **no one escapes this movement** — all will **meet their Lord**.

- The tone is both **gentle and warning**: *since you're destined to meet Him, how are you preparing?*

Surah al-Inshiqāq – Verse 7

Arabic:
فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ

Tafsir:
"Then as for the one who is given his record in his right hand..."

The next verses begin the **division of people** based on their deeds.

- **"Kitābahu"** — his **book of deeds**
- **"Bi-yamīnihi"** — in his **right hand** — the sign of **success, acceptance, and reward**

Maturidi:

- This symbolizes that **the person is among the saved**, receiving their record **publicly and honorably**.
- The right hand is a sign of:
    - **Purity**
    - **Righteousness**
    - And **being welcomed by Allah**

Surah al-Inshiqāq – Verse 8

Arabic:
فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

Tafsir:
"He will be judged with an easy reckoning."

- **"Hisāban yasīran"** — a **light, merciful account**, not a harsh audit

Maturidi:

- This refers to **those whose intentions were pure**, even if their deeds were not perfect.
- Their reckoning will be **brief**, perhaps even **symbolic**, followed by forgiveness.
- The Prophet ﷺ explained that the **"easy reckoning"** means being **shown one's deeds**, but **not interrogated or exposed**.

Surah al-Inshiqāq – Verse 9

Arabic:
وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا

Tafsir:
"And he will return to his people joyfully."

- **"Yanqalibu"** — to **turn back, return**
- **"Masrūran"** — full of **joy, satisfaction, peace**

Maturidi:

- The **"people"** here may refer to:
  - **His family and companions in Paradise**, or
  - **Angels and souls** awaiting him in joy
- The verse emphasizes that **his journey ends in celebration**, not sorrow.

Surah al-Inshiqāq – Verse 10

Arabic:
وَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ

Tafsir:
"But as for the one who is given his record behind his back..."

This is the **opposite case**.

- **"Warāʾa ẓahrihi"** — *behind his back* — a sign of **rejection, disgrace, and shame**

Maturidi:

- This verse reveals that **those who denied and mocked the truth** will not receive their book in hand, but have it **thrown behind them**.
- The humiliation reflects that they were **never willing to face their actions** in life — and now they must **face them in shame**.

Surah al-Inshiqāq – Verse 11

Arabic:
فَسَوْفَ يَدْعُواْ ثُبُورًا

Tafsir:
"He will cry out for destruction."

- **"Yadʿū thubūran"** — he will **call for ruin**, wishing for **annihilation**

Maturidi:

- This is not a metaphor — the regret will be so intense, the disbeliever will **wish to cease existing**.
- But there is **no escape** — not from the record, not from the judgment, and not from the consequence.

Surah al-Inshiqāq – Verse 12

Arabic:
وَيَصْلَىٰ سَعِيرًا

Tafsir:
"And he will enter a blazing fire."

- **"Ṣalā"** — to **burn or be immersed in fire**
- **"Saʿīr"** — **blazing, roaring flame**, one of the names for Hell

Maturidi:

- This is the **just outcome** for one who rejected truth and refused repentance.
- His regret and calls for escape will not help — the fire is now **his home**.

Surah al-Inshiqāq – Verse 13

Arabic:
إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا

Tafsir:
"Indeed, he used to be joyful among his people [in the world]."

- This describes **his attitude in worldly life**: **heedless enjoyment**, arrogance, and false confidence

Maturidi:

- His joy was not **faith-based**, but built on **mockery, denial, and indulgence**.
- He felt secure among his people — **laughing at the believers**, **living in delusion**.

Surah al-Inshiqāq – Verse 14

Arabic:
إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ

Tafsir:
"Indeed, he thought he would never return [to his Lord]."

- **"Yaḥūr"** — to **return**, here meaning *resurrected, judged, held to account*

Maturidi:

- The root cause of his rebellion: **he denied resurrection**.
- Without belief in return, he felt **free to sin, mock, and ignore guidance**.

Surah al-Inshiqāq – Verse 15

Arabic:
بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا

Tafsir:
"But yes! Indeed, his Lord had been seeing him."

- **"Balā"** — *Yes!* — a firm correction of his false assumption
- **"Baṣīrā"** — All-Seeing: Allah saw **everything he did**, even if he denied being watched

Maturidi:

- This is a powerful conclusion: even if one **denies accountability**, Allah's **observation never ceases**.
- Allah's **knowledge and justice** were present at every moment — now the reckoning has come.

Verses 16–25 — divine oaths, the denial of truth, and a final warning.

Surah al-Inshiqāq – Verse 16

Arabic:
فَلَآ أُقْسِمُ بِٱلشَّفَقِ

Tafsir:
"But no! I swear by the twilight..."

- **"Fa-lā uqsimu"** — a Qur'anic oath that translates as *Indeed, I swear* (not a negation, but a form of **emphatic oath**)
- **"Ash-shafaq"** — the **twilight glow** after sunset, signaling **the end of the day**

Maturidi's Commentary:

- Allah is swearing by the twilight to **highlight certainty and importance** of what's about to follow.

- Shafaq is a **sign of time**, **transition**, and a reminder of the **cyclical nature of life and death**.
- It hints at the **end of worldly life**, pointing toward the **onset of the Hereafter**.

Surah al-Inshiqāq – Verse 17

Arabic:
وَٱلَّيْلِ وَمَا وَسَقَ

Tafsir:
"And by the night and what it envelops..."

- **"Wasaq"** — to **gather, encompass, or carry together**
- The night conceals and brings together **darkness, silence, and rest**

Maturidi:

- The night wraps the world in **mystery and quiet** — symbolizing the **concealment of human deeds**, which will later be **exposed**.
- This oath evokes awe and reflection: just as the **night covers**, Allah's command will **uncover**.

Surah al-Inshiqāq – Verse 18

Arabic:
وَٱلْقَمَرِ إِذَا ٱتَّسَقَ

Tafsir:
"And by the moon when it becomes full."

- **"Ittasaq"** — when the moon **completes its light**, reaching **fullness** in its cycle

Maturidi:

- The full moon is **majestic**, a symbol of **completeness and clarity** — just like the **evidence of Allah**.
- The cycles of the moon reflect the **certainty of divine order** and **repetition of truth** — leading up to the final moment: *judgment*.

Surah al-Inshiqāq – Verse 19

Arabic:
لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍۢ

Tafsir:
"You will surely ride stage after stage."

- **"La-tarkabunna ṭabaqan ʿan ṭabaq"** — *you will pass through level after level*, meaning:
  - From life to death
  - From the grave to resurrection
  - From judgment to final destination

Maturidi:

- This verse summarizes **human destiny**: no one is stationary — everyone is **moving, transitioning, evolving**.
- Whether through **childhood, adulthood, death**, or **spiritual stages**, man is **traveling toward a final encounter** with Allah.
- It also implies **growth or decline** — depending on the soul's choices.

Surah al-Inshiqāq – Verse 20

Arabic:
فَمَا لَهُمْ لَا يُؤْمِنُونَ

Tafsir:
"So what is [wrong] with them that they do not believe?"

This rhetorical question follows the powerful signs and oaths — asking: *With so much evidence, why are they still rejecting faith?*

Maturidi:

- The verse appeals to the **rational and moral mind**.
- Belief is not obstructed by lack of signs — it is **blocked by arrogance and pride**.

Surah al-Inshiqāq – Verse 21

Arabic:
وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَانُ لَا يَسْجُدُونَ

Tafsir:
"And when the Qur'an is recited to them, they do not prostrate."

- **"Lā yasjudūn"** — refusal to **submit**, spiritually and physically

Maturidi:

- This is not just a refusal of **physical sujūd**, but **submission of the heart**.
- The Qur'an should **soften and humble**, but their hearts are **hard and proud**.

Surah al-Inshiqāq – Verse 22

Arabic:
بَلِ ٱلَّذِينَ كَفَرُواْ يُكَذِّبُونَ

Tafsir:
"But rather, the disbelievers persist in denial."

- Despite clear signs, their response is **not confusion**, but **active rejection**.

Maturidi:

- Their denial is **deliberate** — it stems from **willful defiance**, not from ignorance.
- This verse distinguishes between **those who don't know** and those who **choose to mock and oppose**.

Surah al-Inshiqāq – Verse 23

Arabic:
وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ

Tafsir:
"And Allah is most knowing of what they hide inside."

- **"Yūʿūn"** — what they **harbor in their hearts**, their inner thoughts, plots, and intentions

Maturidi:

- This verse is a warning: even if they **hide their intentions**, Allah is **fully aware**.

- It also comforts the Prophet ﷺ — *don't be deceived by their words, for Allah knows what's inside them*.

Surah al-Inshiqāq – Verse 24

Arabic:
فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

Tafsir:
"So give them tidings of a painful punishment."

- **"Fabašshirhum"** — usually used for *good news*, but here used **ironically** to intensify the warning
- **"ʿAdhāb alīm"** — a **painful, enduring punishment**

Maturidi:

- This style is meant to **shock** the deniers — *the only news awaiting them is torment*.
- It's a **just return** for those who **mocked**, **denied**, and **refused to submit**.

Surah al-Inshiqāq – Verse 25

Arabic:
إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍۢ

Tafsir:
"Except those who believe and do righteous deeds — for them is a reward never ending."

This verse ends with **hope and contrast**.

- **"Ajrun ghayru mamnūn"** — a reward that is:
    - **Uninterrupted**
    - **Never cut off**
    - **Free from decrease or limit**

Maturidi:

- The righteous are **excluded from the punishment** — not just by faith, but by **action rooted in that faith**.
- Their reward is **eternal**, **generous**, and **without fatigue**.

Surah al-Burūj – Verse 1

Arabic:
وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ

Tafsir:
"By the sky with its great constellations..."

This verse begins with a **solemn oath**, swearing by the **sky** and its **majestic structures**.

- **"Al-burūj"** — often interpreted as:
    - **Constellations** or **zodiac signs**
    - **Massive star formations**
    - Or **palatial towers** in the heavens (reflecting order, power, and security)

Maturidi's Commentary:

- The oath draws attention to the **grandeur, design, and stability** of the universe.
- The constellations are **not random**; they reflect **divine artistry** and **precise arrangement**.
- Their presence reminds humans of **order**, **timing**, and the **certainty of divine planning** — particularly important in a surah that warns of **justice and retribution**.

Surah al-Burūj – Verse 2

Arabic:
وَٱلْيَوْمِ ٱلْمَوْعُودِ

Tafsir:
"And by the Promised Day..."

This is the **second oath** in the opening of the surah.

- **"Al-yawm al-mawʿūd"** — the **Day of Promise**, referring to the **Day of Judgment**

Maturidi's Commentary:

- Allah swears by **the very day He has promised** — a day:
  - Of **resurrection**
  - Of **absolute justice**
  - Of **reward for the believers** and **punishment for the deniers**
- This day is **unavoidable**, and has been affirmed by all prophets.

The verse intensifies the message: *as surely as the stars are fixed in the heavens, this Day too is fixed in destiny.*

Surah al-Burūj – Verse 3

Arabic:
وَشَاهِدٍ وَمَشْهُودٍ

Tafsir:
"And [by] the witness and what is witnessed..."

This third oath carries a dual image:

- **"Shāhid"** — one who **witnesses**, observes
- **"Mashhūd"** — that which is **witnessed**, seen

Maturidi:

- There are many layers to this oath. Among the interpretations:
    1. **Shāhid** = the **human being**, **Mashhūd** = his **deeds**
    2. **Shāhid** = the **Day of Judgment**, **Mashhūd** = all people and actions
    3. **Shāhid** = the **Prophet ﷺ**, **Mashhūd** = **his ummah** or the **truth**
- Maturidi stresses that everything is being **observed and recorded** — by angels, by time, and ultimately by Allah.
- The verse reminds that **nothing escapes divine attention**, whether **physical or spiritual**.

Surah al-Burūj – Verse 4

Arabic:
قُتِلَ أَصۡحَٰبُ ٱلۡأُخۡدُودِ

Tafsir:
"Destroyed were the companions of the trench."

Now begins the **historical narrative** that the oaths introduce.

- **"Qutila"** — literally *"may they be killed"*, or *"they were cursed and destroyed"*
- **"Ashāb al-ukhdūd"** — the people of the **trench** or **ditch** — referencing a well-known story of **martyrs burned alive for their faith**

Maturidi's Commentary:

- This verse marks a **turning point** — from **cosmic oaths** to **human cruelty and moral failure**.
- The phrase is **a condemnation** — Allah is **denouncing the aggressors**, not the victims.
- These were tyrants who **dug trenches and lit fires** to destroy believers, simply because they **affirmed tawḥīd**.

Surah al-Burūj – Verse 5

Arabic:
ٱلنَّارِ ذَاتِ ٱلۡوَقُودِ

Tafsir:
"The fire full of fuel..."

- **"Nār dhāt al-waqūd"** — a **blazing fire**, **fed continuously**, designed for **maximum destruction**

Maturidi:

- The fire was not accidental or defensive — it was **prepared, fed, and maintained** for the **deliberate murder of believers**.
- The verse highlights the **premeditated cruelty** of the trench owners.
- It also mirrors **Hellfire**, implying: *they prepared fire for others, but now fire awaits them from Allah*.

Verses 6–10 — the crime of the trench, the martyrdom of the believers, and divine justice.

Surah al-Burūj – Verse 6

Arabic:
إِذْ هُمْ عَلَيْهَا قُعُودٌ

Tafsir:
"When they were sitting over it..."

This verse describes the **arrogant onlookers** — the perpetrators who **sat beside the fire**, watching the believers burn.

- **"ʿAlayhā quʿūd"** — sitting **beside or over it**, deliberately and comfortably

Maturidi's Commentary:

- Their sitting shows **not just violence, but cold-hearted amusement** at their crime.

- They were not reluctant — they watched with **satisfaction** as the righteous were tortured.
- The image of sitting implies **control, pride, and mockery** — as if they believed **no one could punish them**.

Surah al-Burūj – Verse 7

Arabic:
وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ

Tafsir:
"And they were witnesses to what they were doing to the believers."

- **"Shuhūd"** — not just witnesses in the passive sense, but **actively watching**, **approving**, and **present** at the scene

Maturidi:

- The verse affirms that these aggressors were **fully aware** of their evil.
- They didn't act in ignorance — they saw the **pain, the faith, the courage** of the believers, and **still went forward**.
- This removes any possible excuse — **they were criminals by full intention**.

Surah al-Burūj – Verse 8

Arabic:
وَمَا نَقَمُوا۟ مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ

Tafsir:
"And they resented them for nothing but that they believed in Allah — the Mighty, the Praiseworthy."

- **"Naqamū minhum"** — they held **grudge/hatred** against the believers
- Their only "crime"? Belief in **Allah al-ʿAzīz (the Mighty)** and **al-Ḥamīd (the Praiseworthy)**

Maturidi:

- This verse **defends the believers** with honor: *they weren't rebels or criminals — they simply believed in Allah.*
- The use of **"ʿAzīz"** reminds the aggressors: *Allah is stronger than all tyrants.*
- **"Ḥamīd"** implies: *Even if you mock Him, He is eternally praised.*

Their hatred was a **hatred of truth**, and their crime was **persecuting sincerity**.

Surah al-Burūj – Verse 9

Arabic:
ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ

Tafsir:
"To Whom belongs the dominion of the heavens and the earth. And Allah is Witness over everything."

- This verse **asserts Allah's power** in contrast to the **false pride of the trench-owners**.
- **Mulk** — *sovereignty, ownership* — meaning *everything is in His control*

Maturidi:

- Even though the aggressors **appeared powerful**, they owned **nothing** — Allah owns **everything**, sees **everything**, and controls **everything**.
- The phrase **"ʿalā kulli shayʾin shahīd"** means:
  - He is **present**
  - He is **aware**
  - He is **recording**, and He will **act with justice**

This is a **warning to tyrants** and a **comfort to the oppressed**.

Surah al-Burūj – Verse 10

Arabic:

إِنَّ ٱلَّذِينَ فَتَنُواْ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ثُمَّ لَمْ يَتُوبُواْ فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ ٱلْحَرِيقِ

Tafsir:
"Indeed, those who persecuted the believing men and women, then did not repent — for them is the punishment of Hell, and the punishment of the burning fire."

- **"Fatanū"** — here means to **test with extreme harm**, to **torture**, or to **put to trial through fire**
- The double mention of **Hell and fire** emphasizes both:
  - The **general torment** of Hell (Jahannam)
  - And the **specific punishment** of burning (ḥarīq) — as they did to the believers

Maturidi:

- He draws attention to **Allah's mercy** in the phrase: *"then did not repent"*.
    - Even such horrific oppressors would be forgiven **if they turned in repentance**.
- But their refusal to repent leaves them deserving of **double retribution**:
    - **Spiritual separation** from Allah
    - And **physical agony** mirroring their crime

Verses 11–22 — the reward of the believers, the power of Allah, and the fate of past tyrants.

Surah al-Burūj – Verse 11

Arabic:

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْكَبِيرُ

Tafsir:
"Indeed, those who believe and do righteous deeds will have Gardens beneath which rivers flow — that is the supreme triumph."

- This is a **contrast** to the torment mentioned in the previous verse.
- **"Jannāt"** — lush, green **gardens**, symbolic of eternal peace
- **"Tajrī min taḥtihā al-anhār"** — rivers flowing beneath them, indicating **luxury and permanence**

Maturidi's Commentary:

- This verse affirms that the **suffering of the believers was not in vain**.

- Their reward is **not just escape from Hell**, but **eternal joy and honor**.
- The phrase **"dhālika al-fawz al-kabīr"** (that is the great success) means:
    - No worldly success compares to **being saved and accepted by Allah**.

Surah al-Burūj – Verse 12

Arabic:
إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

Tafsir:
"Indeed, the grip of your Lord is severe."

- **"Baṭsh"** — Allah's **seizing, grasp, or punishment**
- **"Shadīd"** — *intense, unrelenting, beyond resistance*

Maturidi:

- This is a **warning to all tyrants**: Allah may delay, but His justice is **certain and inescapable**.
- No power can withstand the **divine grasp** once it descends.
- It also reassures the believers that **oppression will be dealt with**, even if **not immediately**.

Surah al-Burūj – Verse 13

Arabic:
إِنَّهُۥ هُوَ يُبْدِئُ وَيُعِيدُ

Tafsir:
"Indeed, it is He who originates and repeats [creation]."

- Allah is the One who **creates from nothing** and **brings back to life after death**

Maturidi:

- This answers the doubts of the disbelievers: *Yes, resurrection is real.*
- The same Lord who **created you the first time** has **no difficulty in recreating you**.
- The statement also connects to **punishment and reward**: He has the power to **start and return all things** to their proper end.

Surah al-Burūj – Verse 14

Arabic:
وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ

Tafsir:
"And He is the All-Forgiving, the Most-Loving."

- **"Al-Ghafūr"** — the One who **forgives repeatedly**, extensively
- **"Al-Wadūd"** — the One who is **full of love and affection**, especially for His servants

Maturidi:

- This verse softens the tone: after describing punishment and divine might, Allah emphasizes **His mercy and love**.
- No matter the sin, **forgiveness remains available**.
- Maturidi adds: **"al-Wadūd"** means Allah not only **loves**, but also **is loved** — especially by those who endure trials for His sake.

Surah al-Burūj – Verse 15

Arabic:
ذُو ٱلْعَرْشِ ٱلْمَجِيدُ

Tafsir:
"Owner of the Glorious Throne."

- **"Dhū al-ʿarsh"** — Master of the Throne, symbolizing **absolute sovereignty**
- **"Al-Majīd" — Glorious, Majestic, Full of Honor**

Maturidi:

- The Throne is the **greatest creation**, and Allah is transcendent and exalted.
- This title reminds us that His **majesty encompasses mercy and power** simultaneously.
- The mention of the Throne reassures the oppressed: *The One in control is **Majestic and Just**.*

Surah al-Burūj – Verse 16

Arabic:
فَعَّالٌ لِّمَا يُرِيدُ

Tafsir:
"Doer of whatever He wills."

- Allah is **unrestricted** — His will is **decisive**, and **none can prevent** what He decrees.

Maturidi:

- This is both **comfort and warning**.
- It reminds that:
    - If He wills to forgive, He does so with ease
    - If He wills to punish, no one can stop Him
- His actions are not arbitrary — but they are **free of limitation**.

Surah al-Burūj – Verse 17

Arabic:
هَلْ أَتَىٰكَ حَدِيثُ ٱلْجُنُودِ

Tafsir:
"Has the story of the armies reached you?"

- A **rhetorical question**, referring to **powerful nations of the past** that rebelled against truth

Maturidi:

- This verse introduces examples of **past destruction** — not myths, but **true histories**.
- The message is: *You're not the first to oppose truth — and those who tried before you were destroyed.*

Surah al-Burūj – Verse 18

Arabic:
فِرْعَوْنَ وَثَمُودَ

Tafsir:
"Of Pharaoh and Thamūd?"

Two examples of **arrogant, powerful civilizations**:

- **Pharaoh** — symbol of **oppressive tyranny**
- **Thamūd** — a people of **engineering and strength**, who denied Prophet Ṣāliḥ عليه السلام

Maturidi:

- Despite their power, **they were wiped out** for their rebellion.
- This is a warning: *if they were punished, what makes today's tyrants feel secure?*

Surah al-Burūj – Verse 19

Arabic:
بَلِ ٱلَّذِينَ كَفَرُواْ فِى تَكۡذِيبٍ

Tafsir:
"Yet the disbelievers persist in denial."

- Despite all evidence — **cosmic signs, divine promises, historical examples** — they still **deny**

Maturidi:

- The verse exposes the **deliberate blindness** of disbelievers — it's not lack of proof, but **stubborn pride**.
- Their denial continues, but **truth remains unchanged**.

Surah al-Burūj – Verse 20

Arabic:
وَٱللَّهُ مِن وَرَآئِهِم مُّحِيطٌۢ

Tafsir:
"But Allah encompasses them from behind."

- **"Muḥīṭ"** — to **surround completely**, in knowledge, power, and judgment

Maturidi:

- This verse is **chilling**: the deniers may **feel free**, but they are **surrounded by Allah's will**.
- They cannot escape — not with words, power, or armies.

Surah al-Burūj – Verse 21

Arabic:
بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ

Tafsir:
"But this is an honored Qur'an..."

- The surah now reaffirms the **truth they reject**

Maturidi:

- "Majīd" — full of **nobility, glory, perfection**
- Despite all mockery, the Qur'an remains **unmatched**, **unchanging**, and **above all insult**

Surah al-Burūj – Verse 22

Arabic:
فِى لَوْحٍ مَّحْفُوظٍۢ

Tafsir:
"Inscribed in a Preserved Tablet."

- **"Lawḥ maḥfūẓ"** — the **Heavenly Preserved Tablet**, in which all decrees and truths are recorded by Allah

Maturidi:

- This verse ends the surah by confirming:
  - The Qur'an is **not man-made**
  - It is **unchangeable**, **eternally protected**, and **stored beyond all tampering**
- The truth will remain, **no matter how many deny it**.

Surah aṭ-Ṭāriq – Verse 1

Arabic:
وَٱلسَّمَآءِ وَٱلطَّارِقِ

Tafsir:
"By the sky and the night-comer!"

This opening verse begins with an **oath**, pairing two great signs:

- **"As-samā'"** — the **vast sky**, often referenced in oaths for its beauty and majesty

- **"Aṭ-Ṭāriq"** — literally: *the night visitor* or *the one who knocks*, referring to something that **arrives or appears by night**

Maturidi's Commentary:

- The term **ṭāriq** is understood to mean a **bright star**, which **pierces the darkness** of night.
- The verse calls attention to how **silent, powerful signs appear at night** — often **unnoticed** by the heedless.
- The oath is designed to **capture attention**, making the listener reflect on what **guidance may come suddenly**, like the ṭāriq.

Surah aṭ-Ṭāriq – Verse 2

Arabic:
وَمَآ أَدْرَىٰكَ مَا ٱلطَّارِقُ

Tafsir:
"And what will make you know what the night-comer is?"

This rhetorical question emphasizes the **greatness and mystery** of the ṭāriq.

Maturidi:

- The question **elevates** the subject — meaning: *you don't know how important this is until Allah tells you*.
- It creates suspense and reminds the reader that **hidden realities** — like **revelation**, **stars**, or **angels** — can hold **immense meaning**.

Surah aṭ-Ṭāriq – Verse 3

Arabic:
ٱلنَّجْمُ ٱلثَّاقِبُ

Tafsir:
"It is the piercing star."

- **"An-najm ath-thāqib"** — a star that **pierces**, **burns through**, or **shines intensely** in the dark

Maturidi:

- This star symbolizes **divine light breaking through darkness** — just as revelation **pierces ignorance**.
- Some scholars say it may also refer to:
  - A **specific bright star**
  - Or to **any celestial body** that appears as a **guide in darkness**
- The verse prepares us to reflect on a deeper **spiritual analogy** — just as this star **guides at night**, the **Qur'an and Prophethood guide the soul**.

Verses 4–7 — man's creation and accountability.

Surah aṭ-Ṭāriq – Verse 4

Arabic:
إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ

Tafsir:
"Indeed, every soul has a guardian over it."

This verse marks a shift — from **celestial oaths** to **human accountability**.

- **"Kullu nafs"** — every soul, without exception
- **"ʿAlayhā ḥāfiẓ"** — assigned a **watcher** or **guardian**, who:
    - Records deeds
    - Protects divine order
    - Ensures **no action goes unnoticed**

Maturidi's Commentary:

- The word **ḥāfiẓ** implies:
    - **Recording angels** who write down everything
    - Or **divine oversight** that preserves justice
- It is a reminder that while **humans forget**, Allah's system **never misses**.
- This watcher is not only over **actions**, but also over **intentions** and **secrets**.

Surah aṭ-Ṭāriq – Verse 5

Arabic:
فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ

Tafsir:
"So let man observe from what he was created."

Now comes a **command to reflect** — a rhetorical device meant to **humble arrogance**.

- Allah invites man to **think about his origin**: weak, small, fluid — not something deserving pride.

Maturidi:

- Arrogance leads to **denial of resurrection**, so Allah brings man back to **his physical reality**.
- If one **understands his origin**, he will understand how **resurrection is easy for Allah**.
- This is not just biology — it's a call to **spiritual humility**.

Surah aṭ-Ṭāriq – Verse 6

Arabic:
خُلِقَ مِن مَّآءٍ دَافِقٍ

Tafsir:
"He was created from a fluid, ejected."

- **"Māʾ dāfiq"** — a gushing, spurting liquid — referring to **semen**

Maturidi:

- The verse is both **scientifically accurate** and **spiritually profound**.
- The use of "**dāfiq**" emphasizes:
    - The **powerlessness of man at creation**
    - The **precision** with which Allah created from something so **humble**
- It forces the listener to ask: *Can the one who came from this really deny a second creation?*

Surah aṭ-Ṭāriq – Verse 7

Arabic:
يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ

Tafsir:
"Emerging from between the backbone and the ribs."

- **"Ṣulb"** — the backbone (spine, lower back area)
- **"Tarā'ib"** — the ribs or chest area (may refer to upper front of the body)

Maturidi:

- The verse may be highlighting the **region from which reproductive fluid is generated**, without conflicting with modern anatomy, since **it focuses on perception**, not technical detail.
- Spiritually, the point is that this **amazing creation emerges from a vulnerable origin**, designed by **the will of Allah**.
- The goal is to **awaken man's sense of dependency**, not pride.

Verses 8–10 — resurrection and the day all secrets are laid bare.

Surah aṭ-Ṭāriq – Verse 8

Arabic:
إِنَّهُۥ عَلَىٰ رَجْعِهِۦ لَقَادِرٌ

Tafsir:
"Indeed, He is able to bring him back."

- **"Rajʿihi"** — his **return**, meaning **resurrection** after death

- **"La-qādir"** — Allah is certainly **capable and powerful** to do it

Maturidi's Commentary:

- This verse concludes the **proof from creation**: the One who created man from a **lowly fluid** is certainly **able to recreate him** after death.
- There's **no rational basis** for denying resurrection — if man emerged from nothing the first time, **why not again?**
- It also responds to the **doubters of the Qur'an** who mocked the idea of being **brought back to life after the body decays**.

Surah aṭ-Ṭāriq – Verse 9

Arabic:
يَوْمَ تُبْلَى ٱلسَّرَآئِرُ

Tafsir:
"The Day when secrets will be tested [and exposed]."

- **"Tublā"** — means to be **tested**, **examined**, or **brought out into the open**
- **"As-sarāʾir"** — the **hidden things**, especially:
    - Thoughts
    - Intentions
    - Secrets of the heart

Maturidi:

- On the Day of Judgment, it's not just **external deeds** that will be judged — the **inner reality** will also be revealed.

- Every **private sin**, **hidden intention**, and **concealed hypocrisy** will be **laid bare**.
- The verse is a **call to sincerity** — what is **hidden from people** is never **hidden from Allah**.

Surah aṭ-Ṭāriq – Verse 10

Arabic:
فَمَا لَهُۥ مِن قُوَّةٍ وَلَا نَاصِرٍ

Tafsir:
"Then he will have no strength and no helper."

- On that Day:
  - **"Qūwwah"** — he will have **no power to defend himself**
  - **"Nāṣir"** — and **no one to support or rescue him**

Maturidi:

- This verse describes the **helplessness of man** on the Day of Judgment.
- No **wealth**, no **family**, no **status** — only one's **deeds and faith** will matter.
- Maturidi stresses: the verse **strips away illusions** of strength — exposing the reality of **total dependence on Allah** for salvation.

Verses 11–17 — divine oaths and the final reminder of Allah's plan and justice.

Surah aṭ-Ṭāriq – Verse 11

Arabic:
وَٱلسَّمَآءِ ذَاتِ ٱلرَّجْعِ

Tafsir:
"By the sky that returns..."

- Another **divine oath**, now swearing by the sky again — but with a different attribute:
- **"Dhāt ar-rajʿ"** — the sky that **returns, sends back**

Maturidi's Commentary:

- This can refer to several layers of meaning:
  - The sky **returns rain**, again and again — a cycle of **life-giving mercy**
  - It reflects the **return of prayers**, **deeds**, and **souls** back to their source
  - It may symbolize the **certainty of resurrection** — just as the sky keeps **sending and returning**, so too will creation
- The oath connects **cosmic precision** to **divine power**: if the heavens function so perfectly, how can resurrection be doubted?

Surah aṭ-Ṭāriq – Verse 12

Arabic:
وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ

Tafsir:
"And the earth that cracks open."

- **"Ṣadʿ"** — to **split, crack, open up**, especially for **plants to grow**, or in reference to **graves on the Day of Judgment**

Maturidi:

- The earth **splits** to allow growth — crops, vegetation — a sign of **life from lifelessness**.
- This is a **proof of resurrection**: if the earth can give life after drought, Allah can give **life after death**.
- Also suggests the image of **graves breaking open** on the Day when souls are resurrected.

Surah aṭ-Ṭāriq – Verse 13

Arabic:
إِنَّهُۥ لَقَوْلٌ فَصْلٌ

Tafsir:
"Indeed, this [Qur'an] is a decisive statement."

- **"Qawl faṣl"** — a **clear, separating word** — meaning:
  - It **distinguishes truth from falsehood**
  - It **settles arguments**, leaving **no ambiguity**

Maturidi:

- The Qur'an is not speculation or myth — it is **final**, **authoritative**, **truthful**.
- This verse serves as a **warning**: *if you deny this word, you're not just turning from opinion — you're turning from the **clearest truth**.*

Surah aṭ-Ṭāriq – Verse 14

Arabic:
وَمَا هُوَ بِٱلْهَزْلِ

Tafsir:
"And it is not a joke."

- The Qur'an is not **play**, **entertainment**, or **idle speech**

Maturidi:

- This verse rebukes those who **mock** or take lightly the message of Islam.
- It is a reminder that revelation is **serious**, with **real consequences**:
    - **Heaven or Hell**
    - **Salvation or regret**
- Maturidi adds: even if people **laugh now**, *they will not laugh when the truth comes fully into view*.

Surah aṭ-Ṭāriq – Verse 15

Arabic:
إِنَّهُمْ يَكِيدُونَ كَيْدًا

Tafsir:
"Indeed, they are plotting a plot..."

- Refers to the **disbelievers' secret plans** against the Prophet ﷺ and the believers

Maturidi:

- Their plotting includes:
    - Spreading lies about Islam
    - Planning harm against believers
    - Denying resurrection and ridiculing divine truths
- But these plots are **short-sighted** — **human trickery** cannot overpower **divine decree**.

Surah aṭ-Ṭāriq – Verse 16

Arabic:
وَأَكِيدُ كَيْدًا

Tafsir:
"And I am planning a plan."

- Allah affirms that **He too has a plan** — one that is **perfect, irresistible, and just**

Maturidi:

- This verse shows that **no scheme against Allah or His messengers** will succeed.
- The divine plan includes:
    - **Uplifting the believers**
    - **Humiliating the unjust**
    - And fulfilling **His promises**
- The verse reassures the Prophet ﷺ: *Even if the disbelievers are active, Allah is in full control.*

Surah aṭ-Ṭāriq – Verse 17

Arabic:
فَمَهِّلِ ٱلْكَـٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا

Tafsir:
"So give the disbelievers time — just a little more time."

- **"Mahhil" / "Amhilhum ruwaydā"** — let them go on **briefly**, **for now**
- But it is **not approval** — it is **delayed judgment**, not forgiveness

Maturidi:

- This is **not mercy**, but **strategic delay** — Allah allows them to continue only until their punishment is **ripe and just**.
- It is a warning disguised as patience: *You have a chance to repent — but the clock is ticking.*

Surah al-Aʿlā – Verse 1

Arabic:
سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى

Tafsir:
"Glorify the Name of your Lord, the Most High."

This opening command sets the spiritual tone of the surah:

- **"Sabbih"** — glorify, declare transcendence and perfection
- **"Isma Rabbika al-Aʿlā"** — the **Name of your Lord**, who is **Most High**, above all imperfections and limitations

Maturidi's Commentary:

- To **glorify Allah's Name** means:
    - To **honor His essence**, attributes, and actions
    - To **purify belief** from associating any defect or partner with Him
- "Al-Aʿlā" (the Most High) implies:
    - Absolute **superiority** over creation
    - **Unreachable perfection** in His knowledge, power, and mercy

This verse also reminds that **speech** and **thought** must align in **tawḥīd** — even Allah's Name must be treated with **reverence**.

Surah al-Aʿlā – Verse 2

Arabic:
ٱلَّذِى خَلَقَ فَسَوَّىٰ

Tafsir:
"Who created and perfectly proportioned."

- **"Khalaqa"** — He created everything **from nothing**
- **"Fasawwā"** — and then **perfectly shaped, balanced, and arranged** it

Maturidi:

- Creation is not random — it is **measured, ordered, and intentional**.
- Every being is given **its form, purpose, and place** according to divine wisdom.

- Maturidi emphasizes this verse as **proof of Allah's power and knowledge**, and a call to reflect on the harmony of creation.

Surah al-Aʿlā – Verse 3

Arabic:
وَٱلَّذِى قَدَّرَ فَهَدَىٰ

Tafsir:
"And Who determined and then guided."

- **"Qaddara"** — He **decreed**, **apportioned**, or **destined** everything — from lifespan to sustenance
- **"Fahadā"** — then **guided** creation to its purpose

Maturidi:

- Allah's guidance is both:
    - **Instinctive** — animals, plants, and natural systems are guided to their functions
    - **Moral and intellectual** — humans are given **revelation and reason**
- This verse shows Allah is not just the Creator, but the **Sustainer and Director** — everything moves according to **His divine plan**.

Verses 4–7 — the power of divine revelation and remembrance.

Surah al-Aʿlā – Verse 4

Arabic:
وَٱلَّذِىٓ أَخْرَجَ ٱلْمَرْعَىٰ

Tafsir:
"And Who brings forth the pasture..."

- **"Al-marʿā"** — lush, green pasture; vegetation for grazing and growth

Maturidi's Commentary:

- This verse refers to **Allah's role as Provider** — not just Creator, but One who **causes the earth to flourish**.
- Pasture represents:
  - **Livelihood** for animals
  - **Sustenance** for human life
- It also reminds that **provision comes from Allah**, not from effort alone.

Surah al-Aʿlā – Verse 5

Arabic:
فَجَعَلَهُۥ غُثَآءً أَحْوَىٰ

Tafsir:
"Then turns it into dry, black stubble."

- **"Ghuthāʾan aḥwā"** — withered, blackened, lifeless debris after once being fresh

Maturidi:

- This verse shows the **temporary nature of worldly life**.
- What is once green and thriving becomes **dust and waste** — a metaphor for:
    - **Youth fading**
    - **Wealth diminishing**
    - **Life ending**
- It's a powerful **reminder of death** and **impermanence**, urging people to focus on what is **eternal**.

Surah al-Aʿlā – Verse 6

Arabic:
سَنُقْرِئُكَ فَلَا تَنسَىٰ

Tafsir:
"We will make you recite, so you will not forget..."

- A **promise to the Prophet** ﷺ — Allah will ensure the Qur'an is firmly **implanted in his heart**
- **"La tansa"** — *you will not forget* (some say except what Allah wills, as clarified in the next verse)

Maturidi:

- This verse reassures the Prophet ﷺ, who was **concerned about memorizing the revelation**.
- It shows the **divine guarantee** that the Qur'an is preserved **first in the Prophet's heart**, then for the Ummah.
- Also affirms the **miraculous nature** of revelation — its **preservation and fluency** are from Allah.

Surah al-Aʿlā – Verse 7

Arabic:
إِلَّا مَا شَآءَ ٱللَّهُ ۚ إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ

Tafsir:
"Except what Allah wills. Indeed, He knows what is public and what is hidden."

- This **qualifies** the previous verse — Allah may allow **occasional forgetting** as part of wisdom or test
- Also emphasizes His **total knowledge** of:
  - **Open actions and speech**
  - And **hidden thoughts, intentions, and secrets**

Maturidi:

- Allah's **will governs even memory** — if something is forgotten, it is by **divine wisdom**, not weakness.
- The verse further reinforces **tawakkul** — complete reliance on Allah in all matters of knowledge and remembrance.

Verses 8–13 — divine guidance, the fate of the righteous and the wicked.

Surah al-Aʿlā – Verse 8

Arabic:
وَنُيَسِّرُكَ لِلْيُسْرَىٰ

Tafsir:
"And We will ease you toward the path of ease."

- **"Nuyassiruka"** — We will **facilitate, make easy for you**
- **"Lil-yusrā"** — the **easiest and most blessed path**, often interpreted as:
    - The **path of righteousness**
    - The **way to Jannah**
    - Or the **entire process of Prophethood and daʿwah**

Maturidi's Commentary:

- Allah assures the Prophet ﷺ: *the mission given to you will be eased, and success will be made possible by Us.*
- **Ease** here does not mean **absence of difficulty**, but that **divine help will accompany hardship**.
- It's also a **universal message**: those who obey Allah will find their path **smoothed**, even through trials.

Surah al-Aʿlā – Verse 9

Arabic:
فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ

Tafsir:
"So remind, if the reminder benefits."

- **"Fa-dhakkir"** — a command to the Prophet ﷺ: *Continue giving reminders*
- **"In nafaʿati adh-dhikrā"** — if the reminder has an effect (some say this means *whether or not it appears to benefit*)

Maturidi:

- The verse encourages **persistence in daʿwah**, even if people **resist or ignore**.
- Maturidi clarifies: *"If it benefits"* doesn't limit the duty — rather, it emphasizes that **reminders always have potential** to benefit the sincere.
- The Prophet ﷺ is told: *Do your part — Allah will guide whom He wills.*

Surah al-Aʿlā – Verse 10

Arabic:
سَيَذَّكَّرُ مَن يَخْشَىٰ

Tafsir:
"He who fears [Allah] will remember."

- **"Sayadh-dhakkar"** — will receive and **internalize the reminder**
- **"Man yakhshā"** — the one who has **humble fear**, **awe**, and **reverence** for Allah

Maturidi:

- Not everyone benefits from guidance — only those with **a receptive, fearful heart**.
- This fear (**khushūʿ**) is not terror, but **humble awareness** of Allah's greatness and accountability.
- It also shows that **spiritual readiness** determines whether one benefits from the Qur'an.

Surah al-Aʿlā – Verse 11

Arabic:
وَيَتَجَنَّبُهَا ٱلْأَشْقَى

Tafsir:
"But the most wretched will avoid it."

- **"Yatajannabuhā"** — will avoid the reminder, keep away deliberately
- **"Al-ashqā"** — the **most wretched**, those destined to misery due to their arrogance and rebellion

Maturidi:

- This person is not simply negligent — they are **actively resistant**, **consciously turning away**.
- The Qur'an doesn't just fail to move them — they **reject it with pride**.
- The verse implies a **moral choice**: one can be **from the fearful** or from the **wretched rejecters**.

Surah al-Aʿlā – Verse 12

Arabic:
ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ

Tafsir:
"Who will burn in the greatest Fire."

- **"Ṣalā"** — to be **cast into** or **burned by**

- **"An-nār al-kubrā"** — the **greatest fire**, i.e., **Jahannam**, the ultimate punishment

Maturidi:

- This verse explains **why the rejecter is called "ashqā"** — because their end is **Hellfire**.
- It contrasts with the **"yusrā"** path given to the Prophet ﷺ — this is the **path of the wicked**, fueled by arrogance.
- The severity of this punishment is tied to the **deliberate nature of their disbelief**.

Surah al-Aʿlā – Verse 13

Arabic:
ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

Tafsir:
"Then he will neither die therein nor live."

- A terrifying description of the **condition of those in Hell**:
  - **No death** to escape the pain
  - **No true life** to enjoy any comfort or hope

Maturidi:

- This verse describes a **state of suspended torment** — existence continues, but **not as life**.
- It shows the **hopelessness** of Hell: even death, which normally ends suffering, is **denied**.
- A complete **deprivation of mercy**, in response to a life of **defiant rejection**.

Verses 14–19 — the purity and success of the one who remembers Allah and seeks the hereafter.

Surah al-Aʿlā – Verse 14

Arabic:
قَدْ أَفْلَحَ مَن تَزَكَّىٰ

Tafsir:
"Indeed, successful is the one who purifies himself."

- **"Aflaha"** — has succeeded, prospered, attained true victory
- **"Tazakkā"** — purified himself: both **spiritually and morally**

Maturidi's Commentary:

- This purification includes:
  - **Inner cleansing**: of arrogance, disbelief, hypocrisy
  - **Outer action**: performing prayer, charity, avoiding sin
- True success isn't measured by wealth or power, but by **one's inner state and obedience** to Allah.
- Maturidi links this directly to the **path of yusrā** (ease) mentioned earlier — *this is its fruit: success with Allah.*

Surah al-Aʿlā – Verse 15

Arabic:
وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ

Tafsir:
"And remembers the Name of his Lord, and prays."

- **"Dhakara isma Rabbihi"** — remembers His Lord regularly and sincerely
- **"Fa-ṣallā"** — then performs the prayer

Maturidi:

- This verse shows that **remembrance (dhikr)** and **prayer (ṣalāh)** are both essential.
- Mentioning Allah's Name is **not just verbal**, but reflects a **heart connected to Allah**.
- **Prayer**, when done sincerely, is the **manifestation of remembrance** and **purification**.

Maturidi emphasizes that these two qualities — **spiritual consciousness and disciplined worship** — are what **lead to salvation**.

Surah al-Aʿlā – Verse 16

Arabic:
بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا

Tafsir:
"But you prefer the worldly life..."

- A sharp contrast to the previous verses: **those who reject purification and prayer** do so because they are **attached to the fleeting world**.

Maturidi:

- The word **"tuʾthirūn"** means not only *to prefer*, but to **prioritize** the world over the Hereafter.
- This is the **root cause** of denial, neglect, and sin: excessive love of **dunya**.
- Maturidi explains: while worldly life has value, it becomes **a cause of loss** when it makes a person **forget Allah**.

Surah al-Aʿlā – Verse 17

Arabic:
وَٱلْـَٔاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ

Tafsir:
"While the Hereafter is better and more lasting."

- **"Khayr"** — better in **quality**
- **"Abqā"** — more **lasting**, eternal

Maturidi:

- This verse is the **logical correction** to those who favor the dunya:
  - The **world is temporary**, uncertain, fading
  - The **Hereafter is lasting**, secure, and far superior
- Allah is appealing to the **intellect** and **heart**: *Why chase what ends, when what is eternal is near?*

Surah al-Aʿlā – Verse 18

Arabic:
إِنَّ هَٰذَا لَفِى ٱلصُّحُفِ ٱلْأُولَىٰ

Tafsir:
"Indeed, this is in the former scriptures."

- "This" refers to the **core teachings** just mentioned:
    - Purification leads to success
    - Prayer and remembrance are essential
    - The Hereafter is better than the world

Maturidi:

- These are **not new teachings** — they were in the **earlier revelations** to past prophets.
- Truth is **unchanging** — what Allah revealed to previous nations is the **same core guidance** found in the Qur'an.

Surah al-Aʿlā – Verse 19

Arabic:
صُحُفِ إِبْرَٰهِيمَ وَمُوسَىٰ

Tafsir:
"The scriptures of Abraham and Moses."

- A direct reference to **the earliest divine messages**, sent to **Ibrāhīm (Abraham)** and **Mūsā (Moses)**

Maturidi:

- This verse closes the surah by **linking the Prophet ﷺ with the legacy of previous prophets**.

- It confirms the **unity of revelation**: the message of tawḥīd, purification, and the Hereafter is **universal and timeless**.
- The Qur'an is not innovation, but a **confirmation and continuation** of divine truth.

Surah al-Ghāshiyah – Verse 1

Arabic:
هَلۡ أَتَىٰكَ حَدِيثُ ٱلۡغَٰشِيَةِ

Tafsir:
"Has there come to you the report of the Overwhelming [Event]?"

- **"Hal atāka ḥadīthu al-ghāshiyah"** — *Have you heard the news of the ghāshiyah?*
- **"Al-ghāshiyah"** — the **overwhelming event**, referring to the **Day of Judgment**, which will **cover and engulf all of creation**

Maturidi's Commentary:

- This is a **rhetorical question** to grab attention — not because the Prophet ﷺ does not know, but to **emphasize the gravity** of what follows.
- **"Ghāshiyah"** implies:
    - It will **overtake every soul**, leaving none unaffected
    - It will **veil** this world and **reveal** the next
- It is described as something so **intense** that it **shrouds the senses**, overwhelming both body and spirit.

Surah al-Ghāshiyah – Verse 2

Arabic:
وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ

Tafsir:
"Some faces that Day will be humbled."

- **"Wujūh"** — faces (representing the **whole self**, especially one's state)
- **"Khāshiʿah"** — filled with **humility**, **humiliation**, **degradation**, or **fear**

Maturidi:

- This refers to the **disbelievers and sinners** whose pride will be **crushed** on that Day.
- Their expressions will reflect their **inner defeat** — the arrogance they displayed in the world will turn to **dread and shame**.
- The **face**, being the most expressive part of the human, is used here to show **visible spiritual failure**.

Surah al-Ghāshiyah – Verse 3

Arabic:
عَامِلَةٌ نَّاصِبَةٌ

Tafsir:
"Laboring [hard], exhausted."

- **"ʿĀmilah"** — working, striving
- **"Nāṣibah"** — fatigued, worn out, to the point of **collapse**

Maturidi:

- Despite all their **striving**, these people are **not rewarded** — because:
    - Their efforts were **not for Allah**
    - Their intentions were **corrupt**, or their faith was **absent**
- It may also include those who **worship falsely**, engaging in **deviant or invented practices**, thinking they're doing good — but gaining **no benefit** in the Hereafter.
- The verse is a **powerful warning**: *Effort alone is not enough — it must be based on **truth and sincerity***.

Verses 4–7 — the punishment that awaits the humiliated.

Surah al-Ghāshiyah – Verse 4

Arabic:
تَصْلَىٰ نَارًا حَامِيَةً

Tafsir:
"They will enter a blazing Fire."

- **"Taṣlā"** — they will **enter and be exposed to** (continuously)
- **"Nāran ḥāmiyah"** — a fire that is **intensely hot**, **scorching**, and **unbearable**

Maturidi's Commentary:

- This is the **natural outcome** for those whose deeds were empty or misdirected.

- The verb form suggests **continual punishment**, not a one-time exposure.
- **"Ḥāmiyah"** — not just fire, but fire **at its peak**, showing **how fittingly severe** their consequence is.

Surah al-Ghāshiyah – Verse 5

Arabic:
تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ

Tafsir:
"They will be given to drink from a boiling spring."

- **"ʿAyn āniyah"** — a **spring whose water is seething, boiling** due to its **intense heat**

Maturidi:

- This "drink" is a continuation of the **torment** — not relief.
- The word **"tusqā"** (they will be made to drink) implies **force**, not choice — they are **compelled** to drink this punishment.
- It is also the **opposite** of the refreshing springs of Paradise — this is **suffering disguised as sustenance**.

Surah al-Ghāshiyah – Verse 6

Arabic:
لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ

Tafsir:
"They will have no food except from thorny, dry bushes."

- **"Ḍarīʿ"** — a plant that is:
    - **Thorny**, **inedible**, sometimes described as **poisonous**
    - Mentioned in early tafsir as **a desert weed** that neither **nourishes** nor **benefits**

Maturidi:

- Their food offers **no comfort**, **no nutrition**, and **no escape from hunger**.
- This is **not accidental** — it reflects their **spiritual starvation** in the world.
- Just as they **rejected pure, nourishing truth**, they are now left with **bitter, harmful substitutes**.

Surah al-Ghāshiyah – Verse 7

Arabic:
لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ

Tafsir:
"It neither nourishes nor satisfies hunger."

- The **final description** of their food:
    - It does not **fatten** (give strength or nutrition)
    - Nor does it **relieve hunger**

Maturidi:

- The verse emphasizes the **complete futility** of their reward.
- This punishment is **measured and just** — they ignored the **nourishment of revelation**, so now they are given **emptiness**.

- Maturidi points out the **irony**: they **worked hard** (verse 3) yet ended up with **torment and deprivation** — a result of **misguided effort** and **faithlessness**.

Verses 8–16 — the joyful faces of the righteous and their reward in Paradise.

Surah al-Ghāshiyah – Verse 8

Arabic:
وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ

Tafsir:
"Some faces that Day will be radiant."

- **"Wujūhun… nāʿimah"** — faces full of **grace**, **radiance**, and **joy**

Maturidi's Commentary:

- This refers to the **believers**, those who were sincere in faith and deed.
- Their **radiance reflects inner peace and divine acceptance**.
- Just as the faces of the wicked reflected **humiliation**, the faces of the righteous now shine with **honor** and **contentment**.

Surah al-Ghāshiyah – Verse 9

Arabic:
لِّسَعْيِهَا رَاضِيَةٌ

Tafsir:
"Well-pleased with their effort."

- **"Saʿyihā"** — their striving, effort, deeds done in life
- **"Rāḍiyah"** — they are **pleased**, satisfied — not just with the result, but with their **life's struggle**

Maturidi:

- Unlike those whose effort led to ruin, the believer sees their **effort was worth it**.
- Their striving for prayer, patience, charity, and sincerity is now met with **reward and satisfaction**.
- This verse affirms that **sincere deeds never go to waste**.

Surah al-Ghāshiyah – Verse 10

Arabic:
فِى جَنَّةٍ عَالِيَةٍ

Tafsir:
"In a Garden, elevated."

- **"ʿĀliyah"** — high in both **location** and **rank**

Maturidi:

- Their **station is lofty** — they are honored above others.
- The elevation may refer to:
  - The **heights of Paradise** itself
  - The **status** of those rewarded

- This height contrasts beautifully with the **depths of Hell** described earlier.

Surah al-Ghāshiyah – Verse 11

Arabic:
لَّا تَسْمَعُ فِيهَا لَـٰغِيَةً

Tafsir:
"Wherein they will hear no vain speech."

- **"Lāghiyah"** — useless talk, lies, gossip, anything offensive or meaningless

Maturidi:

- Paradise is **free from verbal harm** — no one speaks falsely, arrogantly, or foolishly.
- This is both a **relief** and a **joy** for the believer, who may have been mocked in the world.
- It shows that **Jannah is a place of complete emotional and spiritual peace** — even the **sounds** are pure.

Surah al-Ghāshiyah – Verse 12

Arabic:
فِيهَا عَيْنٌ جَارِيَةٌ

Tafsir:
"In it is a flowing spring."

- **"ʿAyn jāriyah"** — a **stream or spring that flows freely**

Maturidi:

- Water symbolizes **life**, **pleasure**, and **purity**.
- In this world, water is limited or controlled — in Jannah, it is **plentiful and flowing**.
- The spring reflects not just beauty, but also **freedom, refreshment**, and **eternal satisfaction**.

Surah al-Ghāshiyah – Verse 13

Arabic:
فِيهَا سُرُرٌ مَّرْفُوعَةٌ

Tafsir:
"There are raised couches [in it]."

- **"Surur marfūʿah"** — thrones or reclining couches that are **elevated**

Maturidi:

- These raised thrones symbolize **honor, nobility, and comfort**.
- The believer is not sitting on the ground — he is **lifted up**, physically and spiritually.
- This imagery contrasts with the **humiliation** of the wicked — here, we see the **dignity of reward**.

Surah al-Ghāshiyah – Verse 14

Arabic:
وَأَكْوَابٌ مَّوْضُوعَةٌ

Tafsir:
"And cups set in place."

- **"Akwāb mawḍūʿah"** — cups ready, filled, and **placed for ease** — no struggle or waiting

Maturidi:

- Every **comfort is provided**, without needing to ask or fetch.
- The **readiness** of the cups reflects **service**, **honor**, and **ease**.
- It also reflects the nature of Paradise: **desire is met even before it's expressed**.

Surah al-Ghāshiyah – Verse 15

Arabic:
وَنَمَارِقُ مَصْفُوفَةٌ

Tafsir:
"And cushions arranged in rows."

- **"Namāriq maṣfūfah"** — fine cushions or pillows, **lined up** neatly, awaiting comfort

Maturidi:

- This symbolizes **luxury and calm**.
- The **organization** of cushions shows that **nothing is random** — all is arranged with divine care.
- The scene evokes an atmosphere of **rest, conversation, and joy**.

Surah al-Ghāshiyah – Verse 16

Arabic:
وَزَرَابِيُّ مَبْثُوثَةٌ

Tafsir:
"And carpets spread out."

- **"Zarābiyy mabthūthah"** — plush carpets, **laid generously** across the ground

Maturidi:

- These carpets complete the image of **luxurious rest**.
- It reflects the idea that **all of Paradise is made ready**, nothing lacking, nothing rough or uncomfortable.
- The word **"mabthūthah"** (spread out everywhere) also suggests that **comfort extends in every direction** — no corner of Jannah is without beauty.

Verses 17–26 — signs of Allah in creation and the final reminder of resurrection and accountability.

Surah al-Ghāshiyah – Verse 17

Arabic:
أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ

Tafsir:
"Do they not look at the camels — how they were created?"

- **"Afalā yanẓurūn"** — *Will they not reflect, observe, consider?*

- **"Ilā al-ibil"** — camels, an **everyday creature** in the Arab world, known for **strength, endurance, and usefulness**

Maturidi's Commentary:

- The camel is a **simple but powerful sign**:
    - It carries burdens for long distances
    - Survives harsh desert conditions
    - Provides milk, meat, transport, and clothing
- Maturidi points out that Allah uses **familiar examples** to **awaken the heart** — there's no excuse for ignorance.
- The creation of the camel reflects **divine design and mercy** — perfectly adapted for human use in difficult environments.

Surah al-Ghāshiyah – Verse 18

Arabic:
وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ

Tafsir:
"And at the sky — how it was raised?"

- Another clear, undeniable sign — the **vast sky**, held up **without pillars**

Maturidi:

- The sky is **stable**, **beautiful**, and **unshakable**, yet it **contains no visible support**.
- This inspires awe and **recognition of divine power**.

- The verse calls attention to the **architecture of the cosmos** — perfectly elevated and **free of flaws**.

Surah al-Ghāshiyah – Verse 19

Arabic:
وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ

Tafsir:
"And at the mountains — how they are set up?"

- **"Nusibat"** — fixed firmly, established, erected

Maturidi:

- Mountains symbolize **stability**, strength, and **firmness**.
- Allah's placement of mountains helps **stabilize the earth**, both physically and symbolically.
- The verse again points to **deliberate creation**, not randomness.

Surah al-Ghāshiyah – Verse 20

Arabic:
وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ

Tafsir:
"And at the earth — how it was spread out?"

- **"Sutiḥat"** — flattened or spread to be **livable**, **walkable**, **usable**

Maturidi:

- The earth is created **perfectly for habitation** — with gravity, sustenance, and balance.
- Though it has mountains and oceans, it is **spread out** to be **stable and accessible** for life.
- This verse invites reflection on **how tailored** the earth is for human needs.

Surah al-Ghāshiyah – Verse 21

Arabic:
فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ

Tafsir:
"So remind — you are only a reminder."

- This is addressed to the **Prophet** ﷺ: his mission is to **warn and remind**, not to **force belief**

Maturidi:

- Guidance is from Allah — the Prophet ﷺ **delivers the message**, but does not control people's hearts.
- The verse also **comforts** the Prophet: *Do not grieve if they reject — your task is to remind faithfully*.

Surah al-Ghāshiyah – Verse 22

Arabic:
لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ

Tafsir:
"You are not a controller over them."

- **"Muṣayṭir"** — one who **compels**, **dominates**, or **forces submission**

Maturidi:

- Islam is **not about coercion** — the Prophet ﷺ invites with **wisdom and clarity**.
- If people reject, the blame is **on them**, not on the Messenger.
- The verse teaches **patience and principle**: *Call to truth — leave the result to Allah*.

Surah al-Ghāshiyah – Verse 23

Arabic:
إِلَّا مَن تَوَلَّىٰ وَكَفَرَ

Tafsir:
"Except the one who turns away and disbelieves..."

- This **exception** defines the audience that rejects the reminder

Maturidi:

- **"Tawallā wa kafar"** — turning away from the message and actively disbelieving is a **moral decision**.
- The rejection is not from lack of evidence — it's **willful arrogance**.
- The implication: *They will be responsible for what follows.*

Surah al-Ghāshiyah – Verse 24

Arabic:
فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ

Tafsir:
"Then Allah will punish him with the greatest punishment."

- **"Al-ʿadhāb al-akbar"** — the **greatest punishment**, i.e., **Hell in the Hereafter**

Maturidi:

- There may be **pain in the world**, but this refers to the **ultimate, eternal punishment**.
- **Their conscious rejection** of truth — after being reminded — makes their punishment **deserved and just**.

Surah al-Ghāshiyah – Verse 25

Arabic:
إِنَّ إِلَيْنَآ إِيَابَهُمْ

Tafsir:
"Indeed, to Us is their return."

- **"Iyābahum"** — their **final return**, after death

Maturidi:

- Everything — believer and disbeliever — will return to **Allah alone**.
- This is the **core truth** of accountability: *You began with Allah and you'll return to Him.*

Surah al-Ghāshiyah – Verse 26

Arabic:
ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

Tafsir:
"Then indeed, upon Us is their account."

- **"ʿAlaynā ḥisābahum"** — Allah will **personally and precisely take account** of their deeds

Maturidi:

- The phrase shows **divine authority and justice** — no injustice will occur.
- Allah alone will **weigh intentions, secrets, and actions**, and none will be able to **hide or manipulate** their record.
- The surah ends with a reminder of **ultimate justice**, **divine judgment**, and **certainty of the Hereafter**.

Surah al-Fajr – Verse 1

Arabic:
وَٱلْفَجْرِ

Tafsir:
"By the dawn..."

- **"Al-Fajr"** — the **break of day**, a powerful symbol of **new beginnings**, **hope**, and **divine order**

Maturidi's Commentary:

- Dawn marks the **end of darkness**, a **renewal of life**, and the **time of prayer** — deeply spiritual and rhythmic.
- Allah swears by **fajr** as a sign of:
    - His **power in nature**
    - The **renewal** that reflects **resurrection after death**
    - The **disciplined life** of the believer, who wakes for worship at this sacred time

Surah al-Fajr – Verse 2

Arabic:
وَلَيَالٍ عَشْرٍ

Tafsir:
"And [by] ten nights..."

- Commonly interpreted as:
    - The **first ten nights of Dhul-Hijjah** — the most sacred nights in the Islamic year
    - Or **the last ten nights of Ramadan**

Maturidi:

- These nights are **times of multiplied reward**, intense worship, and divine mercy.
- Allah swears by them to **elevate their status** and highlight their role in **spiritual purification**.
- They also **connect the believer to history** — many great events (like the completion of revelation or the Hajj rituals) are linked to these nights.

Surah al-Fajr – Verse 3

Arabic:
وَٱلشَّفْعِ وَٱلْوَتْرِ

Tafsir:
"And [by] the even and the odd."

- **"Shafʿ"** — even
- **"Watr"** — odd

Maturidi:

- Some scholars say it refers to:
  - **All of creation** (which is in pairs — shafʿ) and **the Creator** (Who is One — watr)
  - Or it may refer to **specific acts of worship** like **shafʿ and witr prayers**
  - Or even to **dates and numbers** in the sacred calendar
- Maturidi emphasizes this reflects **the totality of divine balance**: odd and even, day and night, male and female — all created in **harmonious opposition**.

Surah al-Fajr – Verse 4

Arabic:
وَٱلَّيْلِ إِذَا يَسْرِ

Tafsir:
"And by the night as it departs..."

- **"Yasrī"** — when it **travels, slips away**, or **moves on quietly**

Maturidi:

- The night's end, like the coming of dawn, symbolizes **change**, **passage of time**, and the **certainty of divine cycles**.
- It also reminds the believer that **no darkness lasts forever**, and that **Allah brings light after difficulty**.

Surah al-Fajr – Verse 5

Arabic:
هَلْ فِى ذَٰلِكَ قَسَمٌ لِّذِى حِجْرٍ

Tafsir:
"Is there not in all this an oath for one of reason?"

- **"Dhī ḥijr"** — one who possesses **intellect**, **restraint**, or **understanding**

Maturidi:

- This rhetorical question urges reflection: *Aren't these divine signs enough for the wise?*
- The word **ḥijr** suggests a person who **controls their impulses** — not just smart, but **spiritually alert**.
- It emphasizes that **true wisdom** is not just knowing facts, but **recognizing signs of Allah** in the world.

Verses 6–14 — Allah's destruction of powerful ancient nations who denied truth.

Surah al-Fajr – Verse 6

Arabic:
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

Tafsir:
"Have you not seen how your Lord dealt with [the people of] ʿĀd?"

- **ʿĀd** — the ancient tribe to whom **Prophet Hūd (عليه السلام)** was sent
- Known for their **power**, **architecture**, and **arrogance**

Maturidi's Commentary:

- The verse recalls **historical punishment** as a **warning** to the Quraysh and all who reject divine truth.
- "**Alam tara**" — not literal seeing, but **haven't you heard, considered, or reflected**?
- The downfall of ʿĀd shows that **no strength, wealth, or heritage** can protect against divine wrath if people become arrogant and reject guidance.

Surah al-Fajr – Verse 7

Arabic:
إِرَمَ ذَاتِ ٱلْعِمَادِ

Tafsir:
"Of Iram — the [city] of lofty pillars..."

- **"Iram dhāt al-ʿimād"** — a reference to the **civilization of ʿĀd**, particularly their **tall, pillar-based structures**

Maturidi:

- These “pillars” symbolize **material greatness** and **architectural strength**.
- Yet their **pride in worldly power** led to **disobedience** and ultimately to **destruction**.
- This verse reminds: *greatness in appearance is meaningless without **righteousness and humility**.*

Surah al-Fajr – Verse 8

Arabic:
ٱلَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى ٱلْبِلَـدِ

Tafsir:
"The likes of which had never been created in the land..."

- Their civilization was **unparalleled** — unique in strength, innovation, and presence

Maturidi:

- Yet despite their unmatched stature, they were **wiped out completely** — a sign that **human power is no protection** without faith.
- The verse again serves as a **lesson in humility**: *What matters to Allah is obedience, not worldly greatness.*

Surah al-Fajr – Verse 9

Arabic:
وَثَمُودَ ٱلَّذِينَ جَابُوا۟ ٱلصَّخْرَ بِٱلْوَادِ

Tafsir:
"And [the people of] Thamūd — who carved out the rocks in the valley..."

- Thamūd — the people to whom **Prophet Ṣāliḥ (عليه السلام)** was sent
- **"Jābū aṣ-ṣakhr"** — carved out homes and buildings directly into **mountains and rock faces**

Maturidi:

- Their skill and engineering were impressive, but it made them **arrogant**, rejecting the truth brought by Ṣāliḥ.
- The **valley (al-wādī)** they lived in refers to **al-Ḥijr**, a historic site between Tabūk and Madinah.
- Their destruction is another sign: *Skill and intellect, if not paired with submission to Allah, lead to ruin.*

Surah al-Fajr – Verse 10

Arabic:
وَفِرْعَوْنَ ذِى ٱلْأَوْتَادِ

Tafsir:
"And Pharaoh, the one of mighty stakes..."

- **"Dhī al-awtād"** — can mean:
    - Tent pegs (as symbols of dominion and military power)
    - Or **pillars of torture** (used in punishment)

Maturidi:

- Pharaoh is the **archetype of tyranny** — power combined with **godless arrogance**

- The term **awtād** evokes his **firm grip on Egypt** — both militarily and socially — and his **use of torture** against believers
- Allah reminds us that **his power, too, ended in defeat and disgrace**

Surah al-Fajr – Verse 11

Arabic:
ٱلَّذِينَ طَغَوْا۟ فِى ٱلْبِلَـٰدِ

Tafsir:
"Those who transgressed throughout the lands..."

- **"Ṭaghaw"** — they **exceeded all bounds** in oppression and corruption

Maturidi:

- This verse gathers all three: ʿĀd, Thamūd, and Pharaoh — they **spread injustice and tyranny**
- Power led them not to gratitude, but to **rebellion**
- This verse explains **why** they were punished: *it wasn't just disbelief — it was deliberate oppression*

Surah al-Fajr – Verse 12

Arabic:
فَأَكْثَرُوا۟ فِيهَا ٱلْفَسَادَ

Tafsir:
"And spread much corruption therein."

- Their crimes weren't small or isolated — they were **widespread and habitual**

Maturidi:

- **"Fasād"** — not just environmental or political corruption, but **spiritual, social, and moral decay**
- The verse implies they **used their gifts** (wealth, architecture, intellect) to **undermine justice and belief**

Surah al-Fajr – Verse 13

Arabic:
فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

Tafsir:
"So your Lord poured upon them a scourge of punishment."

- **"Ṣabba"** — to **pour down** violently
- **"Sawṭ ʿadhāb"** — a **whip**, symbolizing **stinging, unrelenting pain**

Maturidi:

- The punishment was **measured but overwhelming**, fitting their crimes
- This isn't random violence — it is **divine justice**, calibrated to match their **excess and denial**

Surah al-Fajr – Verse 14

Arabic:
إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ

Tafsir:
"Indeed, your Lord is ever watchful."

- **"Bil-mirṣād"** — lying in wait, observing everything with precision

Maturidi:

- This is both **a threat and a reassurance**:
    - For the wicked: *You may escape human justice, but never Allah*
    - For the oppressed: *Allah sees your suffering and will respond*
- Allah does **not overlook a single deed** — the world is full of injustice, but **none of it is ignored** in the divine scale.

Verses 15–30 — human misjudgment about wealth, divine testing, and the final reward of the righteous.

Surah al-Fajr – Verse 15

Arabic:
فَأَمَّا ٱلْإِنسَٰنُ إِذَا مَا ٱبْتَلَىٰهُ رَبُّهُۥ فَأَكْرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَبِّىٓ أَكْرَمَنِ

Tafsir:
"As for man, when his Lord tests him and honors him and blesses him, he says, 'My Lord has honored me.'"

- **"Ibtalāhu"** — to test, try
- **"Akramahu wa naʿʿamahu"** — honored him and gave him ease or luxury

Maturidi's Commentary:

- Humans often mistake **blessings** for **divine approval** — but wealth or success are not always signs of Allah's pleasure.
- Maturidi explains: **both hardship and ease are tests** — and success becomes a **trial** when it leads to **arrogance**.
- The error here is in **the human conclusion**: *"My Lord must love me because I am rich."*

Surah al-Fajr – Verse 16

Arabic:
وَأَمَّآ إِذَا مَا ٱبْتَلَىٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهُۥ فَيَقُولُ رَبِّىٓ أَهَٰنَنِ

Tafsir:
"But when He tests him and restricts his provision, he says, 'My Lord has humiliated me.'"

- **"Qadara ʿalayhi rizqahu"** — limited, constrained his sustenance

Maturidi:

- This is the opposite mistake: thinking **poverty equals disgrace**.
- The person assumes: *If I'm struggling, Allah must be angry at me* — but that's a **misunderstanding of divine wisdom**.
- **True worth**, Maturidi says, is not based on wealth but on **taqwā** (consciousness of Allah).

Surah al-Fajr – Verse 17

Arabic:
كَلَّا ۖ بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ

Tafsir:
"No! But you do not honor the orphan."

- The verse **rebukes** human beings for **their moral failure**, not their wealth

Maturidi:

- The previous verses were about **wrong judgment**; now, the **true test** is shown:
    - Do you care for the weak?
    - Do you act with compassion and justice?
- The **orphan** is symbolic — someone in need, with no defender — and the Qur'an repeatedly stresses **his right to protection**.

Surah al-Fajr – Verse 18

Arabic:
وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ

Tafsir:
"And you do not urge one another to feed the poor."

- Not only do they **fail to feed**, they also **discourage others** from doing good

Maturidi:

- The problem isn't poverty — it's the **hardness of heart** that refuses to **show mercy**.
- Feeding the poor is **not charity alone**, it is **justice** — a **duty**, not an optional favor.

Surah al-Fajr – Verse 19

Arabic:
وَتَأْكُلُونَ ٱلتُّرَاثَ أَكْلًا لَّمًّا

Tafsir:
"And you consume inheritance greedily."

- **"Turāth"** — inheritance left behind after someone's death
- **"Aklan lammā"** — **devour it all**, without right or fairness

Maturidi:

- This refers to people who **steal from widows, orphans**, and **weaker heirs**.
- **Unjust distribution of inheritance** is seen as a major sin — a sign of **moral collapse**.
- The verse condemns **hoarding**, **exploitation**, and the **abuse of power**.

Surah al-Fajr – Verse 20

Arabic:
وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا

Tafsir:
"And you love wealth with immense love."

- **"Ḥubban jammā"** — **overwhelming, obsessive love** for wealth

Maturidi:

- Love of wealth is **not condemned in itself** — but **when it blinds a person**, it becomes a **spiritual disease**.

- The verse criticizes those who place **wealth above worship, justice, and generosity**.
- True believers use wealth as **a means**, not **an idol**.

Surah al-Fajr – Verse 21

Arabic:
كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا

Tafsir:
"No! When the earth is crushed, crushing upon crushing..."

- **"Dukkati al-arḍ dakkā dakkā"** — the earth will be **shattered**, **pounded**, **reduced to dust** on the Day of Judgment

Maturidi:

- This is a vivid reminder: *the world you loved so much will be **broken apart***.
- The repetition shows **intensity** and **certainty** — this world is **not permanent**.
- The verse transitions from moral rebuke to **the reality of resurrection**.

Surah al-Fajr – Verse 22

Arabic:
وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا

Tafsir:
"And your Lord will come, and the angels in rows upon rows."

- This refers to the **manifestation of divine judgment**

Maturidi:

- **"Jā'a Rabbuka"** — metaphorical for **Allah's command and presence becoming undeniable**
- The angels appear in **perfect ranks**, reflecting **order**, **majesty**, and **readiness for judgment**
- This verse evokes awe and fear — *no one can escape or interrupt what is about to happen.*

Surah al-Fajr – Verse 23

Arabic:
وَجِيٓءَ يَوۡمَئِذِۭ بِجَهَنَّمَۚ يَوۡمَئِذٖ يَتَذَكَّرُ ٱلۡإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكۡرَىٰ

Tafsir:
"And Hell will be brought forth that Day. On that Day man will remember — but what good is the remembrance to him?"

- Now **Jahannam itself** is made visible — a **real entity**, not just a concept

Maturidi:

- When the **reality of the Hereafter** becomes visible, people will finally believe — but it will be **too late**.
- The verse speaks of **regret**: *"If only I had listened…"*
- But **remembrance after judgment** has **no benefit** — guidance was meant for **this world**, not the next.

Surah al-Fajr – Verse 24

Arabic:
يَقُولُ يَـٰلَيْتَنِى قَدَّمْتُ لِحَيَاتِى

Tafsir:
"He will say, 'Oh, I wish I had sent ahead [some good] for my life!'"

- **"Li-ḥayātī"** — *for my true life*, i.e., **the Hereafter**

Maturidi:

- This line captures **the cry of regret**: the person now sees that **real life** is not the **dunya**, but the **ākhirah**.
- Every missed prayer, charity, and truth is now a **lost investment**.
- Maturidi highlights: *The smart one is the one who prepares **now**, before this moment comes.*

Surah al-Fajr – Verse 25

Arabic:
فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ

Tafsir:
"So on that Day, none will punish like His punishment."

- The punishment from Allah is **unmatched** in **severity** and **justice**

Maturidi:

- It is **tailored** — fitting each person's crimes perfectly.
- This line serves as a **terrifying warning**: *Don't think others' punishment is comparable to Allah's.*

Surah al-Fajr – Verse 26

Arabic:
وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ

Tafsir:
"And none will bind like His binding."

- Refers to **captivity**, **restraint**, and **detainment** — spiritual and physical

Maturidi:

- Disbelievers will be **bound in chains** and **fully restrained**, symbolizing their **helplessness and disgrace**.
- This verse, paired with the previous one, describes the **inescapable and perfect justice** of Allah.

Surah al-Fajr – Verse 27

Arabic:
يَـٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ

Tafsir:
"O reassured soul..."

- Addressed to the **believer whose heart is calm**, tranquil through **faith and remembrance**

Maturidi:

- The **nafs al-muṭmaʾinnah** is:
    - Content with Allah's decree

- Trusting in His promise
- Steadfast through hardship

- This verse is a **beautiful contrast** to the regretful disbeliever — now we meet the **peaceful believer**.

Surah al-Fajr – Verse 28

Arabic:
ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

Tafsir:
"Return to your Lord, well-pleased and pleasing [to Him]."

Maturidi:

- The soul is **satisfied with Allah**, and **Allah is satisfied with it**.
- This is the **goal of life** — to meet Allah in a state of **mutual acceptance**.
- It signifies the **highest rank** of faith and serenity.

Surah al-Fajr – Verse 29

Arabic:
فَٱدْخُلِى فِى عِبَـٰدِى

Tafsir:
"So enter among My [righteous] servants..."

Maturidi:

- A call to join the ranks of **prophets, martyrs, and the pious**.

- It is the reward for a life of **truth and devotion** — the believer becomes part of the **honored community**.

Surah al-Fajr – Verse 30

Arabic:
وَٱدْخُلِى جَنَّتِى

Tafsir:
"And enter My Paradise."

Maturidi:

- This is not just any paradise — Allah says **"My Paradise"**, expressing **personal welcome and closeness**.
- It is the **culmination** of faith, trust, patience, and effort.
- A reminder that **the real reward** is not in this world, but in **being with Allah eternally**.

Surah al-Balad – Verse 1

Arabic:
لَآ أُقْسِمُ بِهَٰذَا ٱلْبَلَدِ

Tafsir:
"I do swear by this city..."

- **"Lā uqsimu"** — a form of oath that both **denies and emphasizes**:
    - Literally, *"I do not swear"*, but actually means *"Indeed, I surely swear..."*

- **"Hādhā al-balad"** — refers to **Makkah**, the city of the Prophet ﷺ

Maturidi's Commentary:

- The form **"lā uqsimu"** expresses both **formality and power** — Allah is elevating Makkah by swearing upon it.
- Makkah is the **most sacred land**, the **home of revelation**, and the **center of tawḥīd**.
- Maturidi notes that the oath also **draws attention** to the contrast between Makkah's **dignity** and the **rejection of truth** happening within it — those who fight the Prophet ﷺ in the very land Allah honors.

Surah al-Balad – Verse 2

Arabic:
وَأَنتَ حِلٌّ بِهَٰذَا ٱلْبَلَدِ

Tafsir:
"And you [O Prophet] are dwelling freely in this city."

- **"Ḥillun"** — can mean:
    - Lawful, permitted
    - Or **temporarily allowed**, possibly even **violated or vulnerable**

Maturidi:

- The verse has multiple layers:
    1. The Prophet ﷺ is **present and living** in Makkah, even though **his rights are violated**
    2. His presence is **noble**, yet **disbelievers treat him unjustly**

- Some tafsir say "ḥill" here means: *they make you a target of harm*, even in this **sacred sanctuary**, where harming anyone is usually forbidden.
- Maturidi emphasizes the **moral outrage** of this: *The people of Makkah betray the holiness of their own land by opposing Allah's Messenger.*

Verses 3–6 — the universal struggle and man's false sense of power.

Surah al-Balad – Verse 3

Arabic:
وَوَالِدٍ وَمَا وَلَدَ

Tafsir:
"And [by] the parent and what he begot..."

- **"Wālid"** — the parent (often interpreted as **Adam**, the father of all)
- **"Wa mā walad"** — and what he brought forth: **his descendants**, the **entire human race**

Maturidi's Commentary:

- This is an oath by **human lineage**, **origin**, and **continuity**.
- Allah is swearing by:
    - The miracle of **creation** from a single soul
    - The bond of **parenthood**
    - The **nobility** and **responsibility** of the human race

Maturidi highlights that humans are **not random**, but come from a **dignified source**, and are born into a world with **purpose and moral duty**. This verse lays the foundation for what comes next — a challenge to those who forget their **origin and accountability**.

Surah al-Balad – Verse 4

Arabic:
لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِى كَبَدٍ

Tafsir:
"Indeed, We created man in hardship."

- **"Fi kabad"** — in **toil**, **struggle**, or **strain** — physically, emotionally, and spiritually

Maturidi:

- Human life is designed to involve **difficulty**:
    - From **birth and childhood**, to **earning a living**, to **bearing responsibility**, and ultimately **dying**
- This verse **refutes arrogance** — humans are not **self-sufficient**, they are born into a world of **trial**.
- The **purpose** of this hardship is not cruelty, but **growth**, **awareness**, and the **path to paradise** through effort.

Maturidi emphasizes: if life is built on struggle, then ignoring the **purpose of that struggle** is the **greatest loss**.

Surah al-Balad – Verse 5

Arabic:
أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ

Tafsir:
"Does he think that no one will have power over him?"

- This is a challenge to the **arrogant human being** who thinks he is **untouchable** or **self-made**

Maturidi:

- The verse criticizes the **illusion of independence**: that a person, by wealth or strength, is **free from accountability**.
- It also targets those who think their sins or rebellion are **unseen** or **without consequence**.
- This verse prepares the reader for a **reality check** — Allah **does see**, **knows**, and **will hold all to account**.

Surah al-Balad – Verse 6

Arabic:
يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا

Tafsir:
"He says, 'I have wasted enormous wealth!'"

- **"Ahlaktu mālan lubadā"** — I've **spent** or **wasted** great amounts of wealth (often **boasting**)

Maturidi:

- This is either:

    - A **boast** by the disbeliever about how much he has spent (in war, pride, indulgence)
    - Or a **complaint** — expressing regret at wasting money on a cause that didn't benefit him
- Either way, the person views wealth as **the core of their power**, and **spending** as a way to **prove independence**.

Maturidi interprets this as the speech of someone **detached from the Hereafter** — they value **money over morality**, **quantity over meaning**.

Verses 7–10 — Allah's full knowledge of man, and the faculties given to guide him.

Surah al-Balad – Verse 7

Arabic:
أَيَحْسَبُ أَن لَّمْ يَرَهُۥٓ أَحَدٌ

Tafsir:
"Does he think that no one saw him?"

- A direct continuation of the rebuke in verse 6 — **does man believe his actions are hidden?**

Maturidi's Commentary:

- This verse is not just about **physical sight**, but about **accountability and divine awareness**.
- It rebukes the arrogant mindset: *"I spent, I sinned, I lived — and no one stopped me, so no one saw me."*

- Maturidi stresses: **Allah sees**, **knows**, and **records** all deeds, even if the person **forgets** or **conceals** them from others.
- A warning against **hidden arrogance**, hypocrisy, or false independence.

Surah al-Balad – Verse 8

Arabic:
أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ

Tafsir:
"Did We not make for him two eyes?"

- A reminder of the **clear, undeniable gifts** Allah has granted every human being.

Maturidi:

- The **eyes** symbolize not only **vision**, but also **perception**, **reflection**, and **witnessing truth**.
- Maturidi says: one who has been gifted such clarity **cannot claim ignorance** — Allah has made **guidance visible**, both **externally** and **internally**.
- This verse begins a list of **favors** given to every person, forming the **basis for responsibility**.

Surah al-Balad – Verse 9

Arabic:
وَلِسَانًا وَشَفَتَيْنِ

Tafsir:
"And a tongue and two lips?"

- Another pair of divine gifts: **speech and expression**

Maturidi:

- The **tongue** is for:
    - **Communication**
    - **Recitation of revelation**
    - **Articulation of belief or denial**
- The **lips** assist in **speech**, **eating**, and **protecting** the mouth — signs of **precision in creation**.

Maturidi emphasizes: these are not just physical gifts, but **tools of moral agency**. You can **declare truth** or **spread falsehood** with your tongue — and you will be **accountable** for how you use it.

Surah al-Balad – Verse 10

Arabic:
وَهَدَيْنَٰهُ ٱلنَّجْدَيْنِ

Tafsir:
"And We showed him the two paths."

- **"Najdayn"** — two clear, rising roads — interpreted as:
    - The path of **good and evil**
    - Or **belief and disbelief**

Maturidi:

- Every person is shown **both ways** — through:

  - **Fitrah** (innate nature)
  - **Revelation**
  - **Reason** and **conscience**
- The image of two ascending paths implies **effort — both good and evil require action**, but one leads to **elevation**, the other to **descent**.

Maturidi explains: guidance is not hidden — Allah has **clearly placed before man the options**, and given him the **tools to choose**. Now, the question is: *Will he climb the steep path of good?*

Verses 11–20 — the steep path of virtue, contrasted with the downfall of arrogance and denial.

Surah al-Balad – Verse 11

Arabic:
فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ

Tafsir:
"But he has not attempted the steep path."

- **"Iqtaḥama al-ʿaqabah"** — literally, *he did not storm or scale the steep ascent*

Maturidi's Commentary:

- The **"ʿaqabah"** (steep path) symbolizes the **difficult but noble path of righteousness**.
- Most people **avoid hardship**, preferring **comfort**, even if it leads to moral loss.

- This verse rebukes those who have been given **eyes, a tongue, and guidance**, yet still choose the **easy, selfish road**.

Maturidi notes: *Success lies not in ease, but in the courage to choose the harder, higher way.*

Surah al-Balad – Verse 12

Arabic:
وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ

Tafsir:
"And what will make you understand what the steep path is?"

- A rhetorical question to **magnify** the value and difficulty of this path

Maturidi:

- The phrase **"mā adrāka"** is used in the Qur'an to **elevate** the subject — it's not trivial.
- It invites the listener to **reflect deeply**: *what is the path that truly leads to Allah?*

Surah al-Balad – Verse 13

Arabic:
فَكُّ رَقَبَةٍ

Tafsir:
"It is to free a slave."

- The **first definition** of the steep path is **liberation** — freeing someone from physical bondage

Maturidi:

- This is both **literal** (emancipating slaves) and **symbolic**:
    - Removing oppression
    - Ending **social and spiritual chains**
- Maturidi stresses Islam's role in **liberating humanity**, not just individuals.

This act requires **sacrifice, courage**, and a **sense of justice** — hallmarks of the steep path.

Surah al-Balad – Verse 14

Arabic:
أَوْ إِطْعَٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ

Tafsir:
"Or feeding on a day of severe hunger..."

- **"Yawm dhī masghabah"** — a **time of famine**, when food is **scarce** and hunger is **widespread**

Maturidi:

- Feeding others when food is **plentiful is easy**, but doing so when **you yourself are struggling** is what Allah values most.
- True virtue appears when **personal discomfort is endured for the sake of another**.

Surah al-Balad – Verse 15

Arabic:
يَتِيمًا ذَا مَقْرَبَةٍ

Tafsir:
"To an orphan near of kin..."

- Kindness begins at **home** — this verse stresses **charity toward close relatives**

Maturidi:

- Helping a **needy relative** combines two acts:
  - Maintaining **family ties (ṣila rahim)**
  - And fulfilling the **right of the orphan**
- Maturidi reminds that **ignoring needy relatives** while helping strangers out of pride is **hypocritical charity**.

Surah al-Balad – Verse 16

Arabic:
أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ

Tafsir:
"Or to a destitute person in dust."

- **"Miskīn dhā matrabah"** — so poor he is **covered in dirt**, having **nothing to his name**

Maturidi:

- This is the **lowest level of poverty** — one who can't even beg properly.

- Helping such a person reflects **deep compassion and sincerity**, not for show.

Surah al-Balad – Verse 17

Arabic:
ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُواْ وَتَوَاصَوْاْ بِٱلصَّبْرِ وَتَوَاصَوْاْ بِٱلْمَرْحَمَةِ

Tafsir:
"Then he was among those who believed and advised one another to patience and to mercy."

- Faith is **not enough** alone — it must be joined with:
  - **Endurance (ṣabr)** in hardship
  - **Compassion (marḥamah)** toward others

Maturidi:

- This verse defines the **true believer**:
  - Active in faith
  - Supportive of others
  - Patient in hardship
  - Merciful in action
- **"Tawāṣaw"** (mutual advising) implies a **community of support**, where each uplifts the other toward truth and kindness.

Surah al-Balad – Verse 18

Arabic:
أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلْمَيْمَنَةِ

Tafsir:
"Those are the people of the right hand."

- **"Aṣḥāb al-maymanah"** — people of blessing, righteousness, and **success in the Hereafter**

Maturidi:

- The right side represents:
    - **Honor**, **divine acceptance**, and **ease in reckoning**
- These people **scaled the steep path**, passed the test, and now receive their **reward**.

Surah al-Balad – Verse 19

Arabic:
وَٱلَّذِينَ كَفَرُواْ بِـَٔايَـٰتِنَا هُمْ أَصْحَـٰبُ ٱلْمَشْـَٔمَةِ

Tafsir:
"But those who disbelieved in Our signs — they are the people of the left."

- **"Mashʾamah"** — left-hand side: a symbol of **loss**, **disgrace**, and **punishment**

Maturidi:

- The contrast is complete:
    - One group **believed, endured, and served** — now honored
    - The other **denied, indulged, and turned away** — now condemned

This verse reminds: **every sign of Allah is a responsibility** — rejecting it has **eternal consequences**.

Surah al-Balad – Verse 20

Arabic:
عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ

Tafsir:
"Over them will be a Fire closed in."

- **"Muʾṣadah"** — tightly sealed, **locked with no escape**

Maturidi:

- This is the final judgment:
  - A fire that is **inescapable**
  - **Trapping** its inhabitants completely
  - **Sealing off hope**, just as they **closed their hearts** to the truth
- Maturidi concludes: the surah begins with **struggle**, and ends with **outcome** — two eternal paths, both shown clearly.

Surah ash-Shams – Verse 1

Arabic:
وَٱلشَّمْسِ وَضُحَىٰهَا

Tafsir:
"By the sun and its morning brightness..."

- **"Ash-shams"** — the **sun**, the most dominant object in the sky
- **"Ḍuḥāhā"** — its **forenoon brightness**, the clear light it casts during the day

Maturidi's Commentary:

- Allah begins this surah with a series of **oaths**, drawing attention to **natural signs**.
- The sun is the **source of physical light and life** — without it, there would be no existence.
- Its **radiance** represents **truth, clarity**, and the **power of divine creation**.

Maturidi emphasizes: swearing by such a powerful creation invites man to **reflect on its Creator**, and recognize that **the moral order**, like the solar order, has **clarity and consequence**.

Surah ash-Shams – Verse 2

Arabic:
وَٱلْقَمَرِ إِذَا تَلَىٰهَا

Tafsir:
"And by the moon when it follows it..."

- **"Al-qamar"** — the **moon**
- **"Idhā talāhā"** — *when it follows the sun*, i.e., reflects its light or **comes after it in cycle**

Maturidi:

- The **moon's beauty** and **light** are **borrowed**, reflecting the sun — it **follows** both literally (in phase) and **symbolically**.

- This pairing reminds man that **truth is passed on**, even in **darkness** — revelation is like **sunlight**, and the prophets are like **moons** that reflect and deliver it.

Surah ash-Shams – Verse 3

Arabic:
وَٱلنَّهَارِ إِذَا جَلَّىٰهَا

Tafsir:
"And by the day when it reveals it..."

- **"An-nahār"** — the **day**, whose arrival makes everything **clear and visible**
- **"Jallāhā"** — *reveals or unveils the sun*

Maturidi:

- The day exposes what the **sun enables** — it is **light upon light**, clarity upon clarity.
- This verse further stresses that **truth is not hidden** — it is made **manifest**, like the sun shining over the earth.

Surah ash-Shams – Verse 4

Arabic:
وَٱلَّيْلِ إِذَا يَغْشَىٰهَا

Tafsir:
"And by the night when it covers it..."

- **"Al-layl"** — the night

- **"Yaghshāhā"** — *when it covers or veils the sun*

Maturidi:

- The night **does not extinguish the sun**, but **veils it temporarily** — a symbol for when **truth becomes obscured**.
- Maturidi notes: this is the cycle of life — **light and darkness alternate**, but the sun remains **unchanged**.

This verse reminds that even when **darkness appears**, **truth still exists**, and will **emerge again**.

Surah ash-Shams – Verse 5

Arabic:
وَٱلسَّمَآءِ وَمَا بَنَىٰهَا

Tafsir:
"And by the sky and the One who built it..."

- **"As-samāʾ"** — the sky, symbolizing **vastness**, **order**, and **height**
- **"Wa mā banāhā"** — *and the One who structured it*, i.e., **Allah Himself**

Maturidi:

- The sky is a **sign of divine architecture** — it is **unsupported**, yet **stable**.
- Maturidi emphasizes: **everything has a Builder**, and the sky's **flawless construction** proves **divine will and wisdom**.

Verses 6–10 — the oath continues, shifting toward the creation of the human soul and its moral capacity.

Surah ash-Shams – Verse 6

Arabic:
وَٱلْأَرْضِ وَمَا طَحَىٰهَا

Tafsir:
"And by the earth and the One who spread it out..."

- **"Al-arḍ"** — the earth
- **"Wa mā ṭaḥāhā"** — *and the One who extended, flattened, or spread it out for life*

Maturidi's Commentary:

- The earth is made **livable and accessible** — with **paths**, **fields**, **resources**, and **space** to thrive.
- Maturidi emphasizes: this **design** is not random — it is a **deliberate act of divine mercy**, making the earth a **place of trial and responsibility**.

Surah ash-Shams – Verse 7

Arabic:
وَنَفْسٍ وَمَا سَوَّىٰهَا

Tafsir:
"And [by] the soul and the One who proportioned it..."

- **"Nafs"** — the **human self**, encompassing both **mind and spirit**
- **"Wa mā sawwāhā"** — and the One who **fashioned, balanced, and gave it form**

Maturidi:

- This verse shifts from **external creation** to the **inner human world**.
- The soul is given both:
  - **Fitrah** — a natural tendency toward truth
  - **A structured moral compass**
- Maturidi teaches that **moral responsibility** is grounded in the **precision and balance** Allah has placed in the human self.

Surah ash-Shams – Verse 8

Arabic:
فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا

Tafsir:
"Then He inspired it [with a knowledge of] its wickedness and its righteousness."

- **"Alhama"** — inspired, caused to intuit or realize
- **"Fujūrahā"** — its corruption, sinful tendencies
- **"Taqwāhā"** — its God-consciousness, moral restraint

Maturidi:

- This verse confirms that humans are not left **confused** — Allah has planted in every soul:
  - A sense of **right and wrong**
  - The ability to **choose between them**

- Maturidi explains: **guidance is both internal and external** — the soul feels its guilt or peace, and the revelation confirms what is true.

Surah ash-Shams – Verse 9

Arabic:
قَدْ أَفْلَحَ مَن زَكَّىٰهَا

Tafsir:
"He has succeeded who purifies it [the soul]."

- **"Zakkāhā"** — purifies, nurtures, uplifts the soul

Maturidi:

- **Success** is not in wealth or fame, but in **moral and spiritual purification**.
- Purification includes:
  - **Cleansing sin**
  - **Resisting desire**
  - **Doing good for the sake of Allah**
- This is the **goal of life**: to return the soul to Allah in a **state of purity and truth**.

Surah ash-Shams – Verse 10

Arabic:
وَقَدْ خَابَ مَن دَسَّىٰهَا

Tafsir:
"And he has failed who corrupts it."

- **"Dassa"** — to **bury**, **suppress**, or **pollute**

Maturidi:

- This verse speaks of the one who:
    - **Hides the conscience**
    - **Follows base desires**
    - And **kills the voice of guidance within**
- Maturidi interprets this as the person who **knows right from wrong**, but **chooses darkness** deliberately.

This completes the moral center of the surah: the **soul is the battlefield**, and **victory or defeat** lies in how we treat it.

Verses 11–15 — the example of Thamūd and the destruction that followed their denial.

Surah ash-Shams – Verse 11

Arabic:
كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَا

Tafsir:
"Thamūd denied [the truth] because of their transgression."

- **"Kadhdhabat Thamūd"** — the tribe of Thamūd **rejected** and **denied**

- **"Bi-ṭaghwāhā"** — *due to their rebellion*, excessive pride, and moral corruption

Maturidi's Commentary:

- Thamūd was a powerful, intelligent nation blessed with **comfort and stability** — yet they **chose arrogance** over gratitude.
- Their **denial of Prophet Ṣāliḥ (عليه السلام)** was not due to ignorance, but due to **wilful rebellion**.
- Maturidi emphasizes: **rebellion blinds reason** — when **desire overcomes conscience**, truth is rejected with hostility.

Surah ash-Shams – Verse 12

Arabic:
إِذِ ٱنۢبَعَثَ أَشۡقَىٰهَا

Tafsir:
"When the most wicked among them rose up."

- **"Anbaʿatha"** — set out, incited
- **"Ashqāhā"** — the **most wretched** or **damned** individual of them

Maturidi:

- Refers to the man who **slaughtered the she-camel** of Prophet Ṣāliḥ — a direct act of **defiance and violence** against Allah's sign.
- Although only one carried it out, the **whole tribe shared the guilt**, either by approval or silence.
- Maturidi teaches: a society's **most corrupt individuals** rise when **truth is abandoned**, and **cowardice** replaces moral responsibility.

Surah ash-Shams – Verse 13

Arabic:
فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَٰهَا

Tafsir:
"Then the messenger of Allah said to them: '[Respect] the she-camel of Allah and her drinking right.'"

- **Prophet Ṣāliḥ (عليه السلام)** warned them to **leave the camel unharmed** — it was a **miraculous sign** from Allah

Maturidi:

- The camel was **not an ordinary animal**, but a **divine test**.
- Respecting it meant **obeying Allah**, violating it meant **rebelling against Him**.
- Their response to this command exposed the **depth of their disbelief**.

Surah ash-Shams – Verse 14

Arabic:
فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا

Tafsir:
"But they denied him and slaughtered her. So their Lord crushed them for their sin and leveled them [to the ground]."

- **"Damdama"** — to **pound**, **crush**, **level**, or **annihilate with severity**
- **"Sawwāhā"** — made the punishment **universal**, not sparing anyone

Maturidi:

- The destruction was **swift**, **complete**, and **measured to their crime**.
- Maturidi notes: their **sin was clear**, their warning was clear — thus, the punishment was **just**.
- The verse reflects the **pattern of history**: when a people **abuse mercy**, it turns into **justice**.

Surah ash-Shams – Verse 15

Arabic:
وَلَا يَخَافُ عُقْبَٰهَا

Tafsir:
"And He [Allah] does not fear its consequence."

- Allah has **no fear** of what anyone might think or challenge — His **judgment is final and absolute**

Maturidi:

- Allah does not act out of **fear or hesitation** — His **justice is perfect**, and no one can **oppose Him** or question His command.
- This final verse closes the surah with a reminder of **Allah's authority**, and the **seriousness of rejecting guidance**.

Surah al-Layl – Verse 1

Arabic:
وَٱلَّيْلِ إِذَا يَغْشَىٰ

Tafsir:
"By the night as it envelops..."

- **"Al-layl"** — the **night**, a symbol of **covering**, **stillness**, and **concealment**
- **"Yaghshā"** — when it **wraps or covers**, swallowing the world in **darkness**

Maturidi's Commentary:

- The night serves multiple purposes:
  - It is a time of **rest**, **reflection**, and **test of faith**
  - It also **covers** — meaning it hides deeds, both good and bad
- Allah swears by the night as a **controlled sign** of His power: it moves **predictably** and **submits** to His will

Maturidi often links **natural signs** like night and day to the **moral cycle** — darkness is not evil itself, but it **tests the human heart**.

Surah al-Layl – Verse 2

Arabic:
وَٱلنَّهَارِ إِذَا تَجَلَّىٰ

Tafsir:
"And by the day when it shines in full splendor..."

- **"An-nahār"** — the day
- **"Tajallā"** — *becomes radiant*, emerges clearly and fully

Maturidi:

- If the night hides, the **day reveals** — it exposes what was hidden, both in the world and in human behavior.
- Maturidi stresses: this contrast symbolizes the **clarity of divine truth** after darkness and confusion.

These first two verses form a **moral duality**: just as night and day **alternate**, so too do **faith and disbelief**, **effort and failure**, **truth and falsehood**.

Surah al-Layl – Verse 3

Arabic:
وَمَا خَلَقَ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ

Tafsir:
"And [by] He who created the male and the female..."

- **"Dhakar wa unthā"** — all of humanity, in its **divine pairing**

Maturidi:

- This is not just about gender — it represents:
  - **Completeness of creation**
  - **Opposites brought into harmony**
  - **Balance in society and life**
- By swearing on the male and female, Allah affirms that He is the **sole Creator**, and that all human beings are born **within His plan** and will return to Him.

Verses 4–7 — the divergence of human paths based on deeds and intentions.

Surah al-Layl – Verse 4

Arabic:
إِنَّ سَعْيَكُمْ لَشَتَّىٰ

Tafsir:
"Indeed, your efforts are diverse."

- **"Saʿyakum"** — your striving, effort, labor
- **"La-shattā"** — truly **scattered**, **varied**, **divergent**

Maturidi's Commentary:

- People may live under the same sky, but their **paths are completely different** — some strive for **truth**, others for **worldly gain**, some toward **obedience**, others toward **rebellion**.
- Maturidi emphasizes that **external actions may look similar**, but intentions and ends are what **truly separate them**.
- This verse introduces a theme seen often in the Qur'an: **the moral division** between people is **not accidental** — it's based on **choice**, **striving**, and **values**.

Surah al-Layl – Verse 5

Arabic:
فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ

Tafsir:
"As for the one who gives and fears Allah..."

- **"Aʿṭā"** — gives freely, without withholding

- **"Wattaqā"** — and is **conscious of Allah**, fearing His displeasure and seeking His pleasure

Maturidi:

- These are the two core traits of righteousness:
    1. **Generosity** — detachment from wealth, love of others
    2. **Taqwā** — conscious discipline, avoiding what Allah dislikes
- Giving is **not just charity**; it includes **time**, **effort**, **emotions**, and **support** in the path of truth.

This verse describes the **first path**: one of **open-handed giving** and **God-conscious living**.

Surah al-Layl – Verse 6

Arabic:
وَصَدَّقَ بِٱلْحُسْنَىٰ

Tafsir:
"And affirms the best [reward]."

- **"Ṣaddaqa bil-ḥusnā"** — believes in the **ultimate good**, which many scholars interpret as:
    - **The promise of Paradise**
    - **The truth of the religion**
    - Or **the highest truth**: *Lā ilāha illa Allah*

Maturidi:

- The person believes that **there is reward for good**, and that **Allah will not let effort go to waste**.

- This belief **motivates sincere action** — it proves that true faith is not passive; it **drives giving and taqwā**.

Surah al-Layl – Verse 7

Arabic:
فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ

Tafsir:
"We will ease him toward ease."

- **"Nuyassiruhu lil-yusrā"** — Allah will make the path of **ease**, **righteousness**, and **blessing** smooth for him

Maturidi:

- This is a **divine reward in this life**: not just Paradise in the next, but **inner peace**, **clarity**, and **support** in navigating life's difficulties.
- Allah **facilitates goodness** for those who seek it — He removes **obstacles**, **opens doors**, and strengthens their resolve.

This verse promises: *If you give, fear Allah, and believe — Allah will make the hardest road become light under your feet.*

Verses 8–13 — the opposite path: stinginess, arrogance, and spiritual ruin.

Surah al-Layl – Verse 8

Arabic:
وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ

Tafsir:
"But as for the one who withholds and considers himself self-sufficient..."

- **"Bakila"** — to be stingy, to **hoard** and **refuse to give**
- **"Istaghnā"** — to believe oneself **independent**, **in no need** of Allah or others

Maturidi's Commentary:

- This verse describes the **second path** — opposite of the believer's way.
- **Stinginess** is not just about wealth — it includes **withholding truth**, **kindness**, and **time** from what is right.
- **Self-sufficiency** here reflects **spiritual arrogance**: the person thinks *"I can manage without Allah,"* or *"I owe nothing to anyone."*

Maturidi warns: **such a soul is cut off**, because it blocks both **giving** and **receiving** of divine mercy.

Surah al-Layl – Verse 9

Arabic:
وَكَذَّبَ بِٱلْحُسْنَىٰ

Tafsir:
"And denies the best [reward]."

- **"Kadhdhaba bil-ḥusnā"** — rejects the highest truth:
    - Denying **resurrection**
    - Disbelieving in **the promise of reward and punishment**

- Or rejecting **the beauty of Islam itself**

Maturidi:

- This person has no **incentive to reform**, because he believes there's **nothing after this life**.
- Denying **al-ḥusnā** makes even good deeds meaningless in their eyes.
- The combination of **stinginess**, **pride**, and **denial** is what makes this path **destructive**.

Surah al-Layl – Verse 10

Arabic:
فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ

Tafsir:
"We will ease him toward difficulty."

- **"Nuyassiruhu lil-ʿusrā"** — Allah will **facilitate** the path to **hardship**, i.e., the road of ruin

Maturidi:

- Just as Allah helps the sincere **toward righteousness**, He allows the rebellious to continue toward **their own destruction** — not out of injustice, but as a result of **their chosen path**.
- Maturidi emphasizes: the more one **insists on evil**, the easier it becomes — this is the **divine law of moral momentum**.

This verse is a chilling warning: *If a person insists on pride and denial, Allah lets them slip further down the slope.*

Surah al-Layl – Verse 11

Arabic:
وَمَا يُغْنِى عَنْهُ مَالُهٗٓ إِذَا تَرَدَّىٰٓ

Tafsir:
"And his wealth will not benefit him when he falls."

- **"Taraddā"** — to **fall**, **plunge**, or be **ruined**

Maturidi:

- The person believed wealth would **protect**, **elevate**, or **define success** — but now, it has **no value**.
- **Wealth without faith** is like **armor made of paper** — it cannot stop the descent into **spiritual death or Hell**.
- Maturidi points out that this verse reveals the **futility of worldly resources** at the time of **death**, **judgment**, and **divine reckoning**.

Surah al-Layl – Verse 12

Arabic:
إِنَّ عَلَيْنَا لَلْهُدَىٰ

Tafsir:
"Indeed, upon Us is [to provide] guidance."

- A powerful affirmation: **Allah has taken upon Himself the duty of showing the way**

Maturidi:

- **Guidance (al-hudā)** is not hidden or impossible — Allah has:
    - **Sent messengers**

  - **Revealed scripture**
  - Placed **conscience** and **reason** within the soul
- Maturidi emphasizes that no one can say *"I didn't know"* — the **path has been made clear**, but people must **choose**.

Surah al-Layl – Verse 13

Arabic:
وَإِنَّ لَنَا لَلْءَاخِرَةَ وَٱلْأُولَىٰ

Tafsir:
"And indeed, to Us belong the Hereafter and the first [life]."

- Allah owns both:
  - **Al-ākhirah** — the eternal, final life
  - **Al-ūlā** — this present worldly life

Maturidi:

- Everything is under Allah's command — no one **escapes**, no one **rules** except Him.
- He is **Master of both realms**, and all will return to Him.
- Maturidi says this is both a **warning** (to the arrogant) and a **comfort** (to the believer): *Nothing escapes Allah's knowledge, mercy, or justice.*

Verses 14–21 — the fate of the righteous and the promise of Jannah for the sincere.

Surah al-Layl – Verse 14

Arabic:
فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ

Tafsir:
"So I have warned you of a Fire that blazes intensely."

- **"Anzartukum"** — I have **warned you**, a direct and serious address
- **"Nārān talaẓẓā"** — a fire that **flares up**, **rages**, **burns with fury**

Maturidi's Commentary:

- This is a **divine warning**, not from anger, but from **mercy** — to awaken the heart before it's too late.
- The **fire** described is **not ordinary** — it is **active**, **raging**, and **personalized for punishment**.
- Maturidi emphasizes: when Allah warns with **this kind of language**, it's because **what awaits is real**, and the **loss is eternal**.

Surah al-Layl – Verse 15

Arabic:
لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى

Tafsir:
"None will burn in it except the most wretched one."

- **"Yaslāhā"** — will **enter into it** and **suffer**
- **"Al-ashqā"** — the **most miserable**, **ruined**, or **depraved**

Maturidi:

- Who is **ashqā**?
    - The one who **knew the truth but rejected it**
    - The one who **chose sin over submission**
- Maturidi clarifies that this does **not mean all sinners**, but those who are **firm in disbelief** and **conscious rebellion**.

This fire is not random — it is **reserved** for those who **persistently rejected Allah despite knowing the path**.

Surah al-Layl – Verse 16

Arabic:
ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ

Tafsir:
"The one who denied and turned away."

- **"Kadhdhaba"** — denied the message
- **"Tawallā"** — turned his back, refused to follow

Maturidi:

- This verse **defines the ashqā** — not someone ignorant, but someone who:
    - **Heard the truth**, and
    - **Rejected it arrogantly**
- Denial (kadhdhaba) and avoidance (tawallā) together form the **root of damnation** — both the **intellectual** and **moral refusal** of faith.

Surah al-Layl – Verse 17

Arabic:
وَسَيُجَنَّبُهَا ٱلْأَتْقَى

Tafsir:
"But the most pious will be spared from it."

- **"Suyujannabu"** — will be **kept far away** from the fire
- **"Al-atqā"** — the one of **highest taqwā**, supreme God-consciousness

Maturidi:

- Just as Hell is **exclusive to the arrogant**, protection from it is **exclusive to the deeply righteous**.
- The word **atqā** implies:
    - The one who avoids **both inner and outer sin**
    - The one whose **life revolves around pleasing Allah**

This person isn't just spared punishment — he is **guarded**, **shielded**, because of his sincerity.

Surah al-Layl – Verse 18

Arabic:
ٱلَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ

Tafsir:
"The one who gives his wealth to purify himself."

- **"Yuʾtī mālahu"** — gives his wealth (not clings to it)

- **"Yatazakkā"** — for **self-purification**, not for showing off

Maturidi:

- Giving is not a **social gesture** — it is an act of **inner refinement**.
- The **goal** is not praise, but to become **clean before Allah**.
- Maturidi connects this to the theme of the surah: *wealth is a **test**, and the righteous use it to get **closer to Allah**, not further.*

Surah al-Layl – Verse 19

Arabic:
وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ

Tafsir:
"And not [giving] to anyone who has done him a favor to be repaid..."

- His giving is **not** a **transaction** — not done in **return for favors**

Maturidi:

- True charity is **not self-serving** — it is not "you helped me, so I help you."
- This person gives **without obligation**, because his **eyes are on Allah**, not the people.

This verse **purifies intention** — the sincerity of giving is **what raises the soul**.

Surah al-Layl – Verse 20

Arabic:
إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ

Tafsir:
"But only seeking the Face of his Lord, the Most High."

- **"Ibtighāʾ wajhi Rabbih"** — desiring Allah's **approval**, **nearness**, and **pleasure**
- **"Al-Aʿlā"** — the Most High, beyond all comparison

Maturidi:

- This is **ikhlāṣ (sincerity)** in its purest form.
- The righteous do not seek **praise**, **thanks**, or even **worldly return** — only to be **accepted by Allah**.
- Maturidi stresses that this is the **defining trait** of the highest believers: *living for Allah alone.*

Surah al-Layl – Verse 21

Arabic:
وَلَسَوْفَ يَرْضَىٰ

Tafsir:
"And surely he will be satisfied."

- **"La-sawfa yarḍā"** — without doubt, **he will be pleased**, content, fulfilled

Maturidi:

- This is the **divine promise**: those who give **for Allah**, will receive **more than they could dream**.
- This **pleasure** is not just Paradise, but **Allah's own pleasure**, and the **peace of the soul** that comes with it.

The surah ends with **ultimate contrast**: between those who **burn in ruin**, and those who are **lifted to contentment** — all based on **their striving, belief, and intention**.

Surah aḍ-Ḍuḥā – Verse 1

Arabic:
وَٱلضُّحَىٰ

Tafsir:
"By the morning brightness..."

- **"Aḍ-Ḍuḥā"** — the **early daylight**, especially the **bright forenoon** when the sun has fully risen but is not yet intense

Maturidi's Commentary:

- This time of day symbolizes **renewal**, **hope**, and **clarity** — often when one resumes effort after rest.
- Allah swears by it to remind the Prophet ﷺ — and all believers — that **after darkness comes light**, and **after despair, renewal**.
- According to Maturidi, the **light of aḍ-Ḍuḥā** reflects both **physical clarity** and **spiritual awakening** — the return of hope after hardship.

Surah aḍ-Ḍuḥā – Verse 2

Arabic:
وَٱلَّيْلِ إِذَا سَجَىٰ

Tafsir:
"And by the night when it covers with stillness..."

- **"Sajā"** — to settle, become calm, still, or envelop everything

Imam Maturidi Explains:

- This refers to the **deep quiet** of night — not its darkness, but its **stillness**.
- The oath pairs **the light of morning** with the **calm of night**, reminding us that both have **purpose and beauty**.
- Maturidi interprets this verse also as a **response to doubt** — *even when revelation pauses, or things seem silent, Allah has not abandoned you.*

This prepares for the central message of comfort in the next verses.

Surah aḍ-Ḍuḥā – Verse 3

Arabic:
مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

Tafsir:
"Your Lord has not forsaken you, nor has He turned away from you."

- **"Waddaʿaka"** — to bid farewell, abandon
- **"Qalā"** — to hate, be displeased with, or shun

Maturidi's Commentary:

- This verse was revealed after a **temporary pause in revelation**, during which some enemies of Islam mocked the Prophet ﷺ, saying that **Allah had abandoned him**.

- Allah responds **directly** and **tenderly**: *"Your Lord has neither left you, nor despised you."*
- Maturidi emphasizes:
    - **Allah's nearness is not based on visible signs alone.**
    - The **true believer trusts** in Allah even in **moments of silence** and difficulty.
- This verse is a **direct reassurance** to the Prophet ﷺ, but by extension, to **every believer who feels forgotten**.

Surah aḍ-Ḍuḥā – Verse 4

Arabic:
وَلَلْءَاخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ

Tafsir:
"And surely the Hereafter is better for you than the first [life]."

- **"Al-ākhirah"** — what is to come: both the **Hereafter** and also **future stages in this life**
- **"Al-ūlā"** — this current, initial phase of the Prophet's mission

Maturidi:

- There is a **layered meaning**:
    1. **The Afterlife** will bring **eternal reward and peace** beyond anything worldly.
    2. Even **your future** in this world will be better than **your present trial**.

- Maturidi says this verse trains the soul to be **hopeful**, even in trial: *"Do not judge Allah by today's hardship — look at what He has prepared ahead."*

Surah aḍ-Ḍuḥā – Verse 5

Arabic:
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

Tafsir:
"And surely your Lord will give you, and you will be pleased."

- **"La-sawfa yuʿṭīka"** — soon, your Lord will give — with certainty
- **"Fa tarḍā"** — and you will be **pleased**, satisfied beyond doubt

Maturidi:

- This is one of the most hopeful verses in the Qur'an — a **guarantee** from Allah that the Prophet ﷺ will receive so much **favor**, he will be completely **pleased**.
- Maturidi explains:
    - This "giving" includes **victory**, **support**, **love of the believers**, and ultimately **intercession on the Day of Judgment**.
    - But it also teaches every believer that **divine mercy far outweighs present hardship**.

This verse forms the **emotional heart** of the surah — a promise of **divine generosity** with no limits.

Verses 6–11 — reminders of Allah's past care, and guidance on how to respond.

Surah aḍ-Ḍuḥā – Verse 6

Arabic:
أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ

Tafsir:
"Did He not find you an orphan and give you shelter?"

- **"Yatīman"** — an orphan: someone who lost their father before maturity
- **"Fa-āwā"** — and He **sheltered**, **protected**, and **cared for** you

Maturidi's Commentary:

- The Prophet ﷺ lost his father before birth, and his mother and grandfather soon after.
    - Allah provided **Abū Ṭālib**, a home, and later, the support of the **believers**.
- Maturidi highlights: this verse is a **reminder of divine protection** even when **no human support** remained.
- It teaches that **Allah is the true guardian**, especially of those who are **most vulnerable**.

Surah aḍ-Ḍuḥā – Verse 7

Arabic:
وَوَجَدَكَ ضَآلًّا فَهَدَىٰ

Tafsir:
"And He found you unaware, and guided you."

- **"Ḍāllan"** — in this context, not astray in misguidance, but:
  - **Unaware of full revelation**
  - **Seeking truth**, not yet in possession of divine guidance
- **"Fa-hadā"** — then He guided you with **revelation**

Imam Maturidi Explains:

- Before Prophethood, the Prophet ﷺ was not following **falsehood**, but he was not yet **formally guided** by revelation.
- Maturidi explains this verse as a reminder that **guidance is a gift** — and **Allah gives it to whom He wills**, in the right time.
- It is also a lesson in **humility**: even the most perfect of creation, the Prophet ﷺ, was once in need of guidance — and Allah gave it.

Surah aḍ-Ḍuḥā – Verse 8

Arabic:
وَوَجَدَكَ عَآئِلًا فَأَغْنٰى

Tafsir:
"And He found you in need, and enriched you."

- **"ʿĀʾilan"** — needy, poor, without financial means
- **"Fa-aghnā"** — and He made you **self-sufficient**, content

Maturidi:

- The Prophet ﷺ was once economically dependent — yet Allah gave him **wealth**, **marriage**, and the **love and service of the Ummah**.

- Maturidi stresses: **true richness** isn't only money — it's **freedom from need**, **dignity**, and **spiritual sufficiency**.

These three verses (6–8) are **personal divine reminders**: *"You were alone, unknowing, and needy — and We raised you."*

Surah aḍ-Ḍuḥā – Verse 9

Arabic:
فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ

Tafsir:
"So as for the orphan — do not oppress [him]."

- **"La taqhar"** — do not overpower, humiliate, or suppress

Maturidi:

- This is not just a legal command, but a **spiritual ethic**:
    - Since you were once an orphan, treat orphans with **kindness**, **honor**, and **care**.
- Maturidi explains that this verse **personalizes empathy** — your past experiences are meant to **refine your character**, not harden it.

Surah aḍ-Ḍuḥā – Verse 10

Arabic:
وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ

Tafsir:
"And as for the one who asks — do not repel him."

- **"Sāʾil"** — the questioner:

  - The **beggar**, or
  - The one **asking for knowledge**
- **"La tanhar"** — do not **scold**, **dismiss**, or **speak harshly**

Imam Maturidi explains:

- Whether asking for **food** or **understanding**, the one who asks deserves **gentle treatment**.
- Maturidi emphasizes: **manners matter more than the gift** — if you cannot give, still speak with **respect and dignity**.

Surah aḍ-Ḍuḥā – Verse 11

Arabic:
وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Tafsir:
"And as for the favor of your Lord — proclaim it."

- **"Niʿmat Rabbika"** — the **blessing**, particularly of **Prophethood**, guidance, and spiritual upliftment
- **"Fa-ḥaddith"** — speak of it, acknowledge it, **share it with gratitude**

Imam Maturidi notes:

- This is not about boasting, but **expressing gratitude** and **magnifying Allah's mercy**.
- Maturidi teaches: *the heart that remembers its blessings becomes more humble and more generous.*
- The Prophet ﷺ is instructed to **declare Allah's gift** so others may be **guided**, not so he may be glorified.

Imam Maturidi Extended Commentary of Surah aḍ-Ḍuḥā

Imam Maturidi explains that *Sūrah ad-Ḍuḥā* was revealed during a period when revelation paused briefly, and the Prophet ﷺ felt a deep sense of sorrow — fearing that perhaps his Lord was displeased. The surah thus arrives as **divine reassurance**, reaffirming that Allah's love and presence are constant even in apparent silence.

"By the morning brightness, and by the night when it grows still."
Maturidi begins by explaining the divine oaths. *Ad-Ḍuḥā* (the morning brightness) represents **illumination, revival, and the renewal of life**, while *al-layl idhā sajā* (the night when it stills) represents **rest, concealment, and calm.** By swearing by both, Allah affirms the alternation of light and darkness as part of divine harmony.
He observes that the oaths are symbolic: just as day follows night, so too divine communication follows pause, and mercy follows trial. The alternation of *ḍuḥā* and *layl* mirrors the rhythm of revelation and life — **illumination after stillness**.

"Your Lord has neither forsaken you nor detested you."
Imam Maturidi explains that *waddaʿaka* (forsaken) refers to outward cessation — the delay of revelation — while *qalā* (detested) refers to inward abandonment — withdrawal of divine favour. Allah denies both emphatically, teaching that **divine silence is not divine absence.** He writes that Allah's mercy is continuous, though sometimes veiled to increase longing and reward. The Prophet ﷺ is reminded that revelation's pause was not a sign of rejection but a stage in spiritual refinement.
Imam Maturidi generalises this to all believers: *the believer may experience silence in trial, but Allah's compassion never ceases.*

"And surely the Hereafter is better for you than the present."
Here Maturidi interprets *al-ākhirah* as twofold — both the life to come

and **the later stages of the Prophet's mission**, which would surpass the early difficulties. The verse promises both eschatological reward and worldly vindication. It teaches that divine wisdom unfolds progressively: what appears as loss today becomes gain tomorrow. For the Prophet ﷺ, the verse foretold **the triumph of Islam** and the eternal joy awaiting him with his Lord.

"And surely your Lord will give you, and you will be satisfied."
Maturidi calls this one of the most hope-filled verses in the Qur'an. *La-sawfa yuʿṭīka rabbuka fa-tarḍā* is a divine guarantee of satisfaction — not merely material or temporal, but **spiritual contentment (riḍā)** in the nearness of Allah. He notes that the verse affirms the Prophet's intercession, for his satisfaction will not be complete until his community is saved.
The phrase also illustrates Allah's generosity (*jūd*): His giving is not bound by measure, and His mercy extends until the servant is content.

"Did He not find you an orphan and give you shelter?"
Maturidi explains that these verses recall **Allah's past care** to affirm His continuing protection. The Prophet ﷺ was orphaned, yet Allah placed him under divine guardianship — first in the care of his grandfather, then his uncle, and ultimately under the care of revelation itself. The term *āwā* (gave refuge) signifies both physical and spiritual security — Allah Himself became the Prophet's Guardian.

"And He found you lost, then guided you."
Maturidi clarifies that *ḍāll* here does not mean astray in belief (for the Prophet ﷺ was never a disbeliever), but **unaware of the path of revelation** before it was sent. He was seeking truth without yet possessing its form. The guidance (*hudā*) refers to revelation — Allah directed him to the reality of prophethood, the message, and the path of salvation.

"And He found you poor, then enriched you."
Maturidi interprets *ʿāʾilan* (in need) as both material and spiritual poverty — before revelation, he lacked knowledge of divine law; after revelation, he became **rich with guidance.** Materially, Allah enriched him through the hearts of the believers; spiritually, He enriched him through knowledge, certainty, and satisfaction with the divine decree.

"So do not oppress the orphan, and do not repel the beggar, but proclaim the blessing of your Lord."
These final injunctions transform divine favour into moral duty. The Prophet ﷺ is commanded to **embody the mercy he received.** Having been sheltered, he must shelter others; having been enriched, he must give.
Maturidi explains that *fa-ammā bi-niʿmati rabbika fa-ḥaddith* means: "Declare and display the blessings of your Lord through gratitude and service." Gratitude is not words alone but **action that reflects divine compassion.** This verse, he writes, unites *remembrance, gratitude,* and *mission* — the Prophet's life itself becomes testimony to divine favour.

Maturidi concludes that *Sūrah ad-Ḍuḥā* is a symphony of reassurance: **the dawn of mercy after the night of silence.** It teaches that Allah's love is constant, revelation is providence, and remembrance transforms blessing into worship.

Maturidi Insights of Surah aḍ-Ḍuḥā

- *Ad-Ḍuḥā* (morning) and *al-layl idhā sajā* (night) symbolise **the alternation of manifestation and concealment** — both governed by divine wisdom.
- Revelation's pause was not neglect but **a test of patience and longing** — silence that deepens intimacy.

- The Prophet's sorrow reveals his sincerity: fear of divine displeasure is a mark of divine love.
- *"Your Lord has not forsaken you"* teaches the eternal constancy of Allah's mercy; absence is never abandonment.
- *"The Hereafter is better"* reminds that divine wisdom unfolds gradually — **every hardship conceals future joy.**
- *"He will give you and you will be satisfied"* encapsulates Allah's infinite generosity and the Prophet's contentment in His decree.
- The recollection of orphanhood, seeking, and poverty recalls **the pedagogy of remembrance**: gratitude arises from awareness of past divine care.
- The commands regarding orphans and beggars establish that **gratitude must manifest as compassion.**
- *"Proclaim the blessing of your Lord"* means to acknowledge favour through teaching, service, and humility — gratitude as vocation.
- The surah reveals that **divine love manifests through nurturing, not indulgence** — trials refine, not reject.

Theological Points of of Surah aḍ-Ḍuḥā

- **1. Divine Providence (ʿInāyah):**
  Allah's care for His Prophet ﷺ is active and continuous — proof that divine will governs every stage of existence.
- **2. Revelation and Divine Speech:**
  The pause in revelation is not lapse or change; Allah's speech (*kalām*) is eternal, and its delivery occurs by divine wisdom.

- **3. The Prophet's Infallibility (ʿIsmah):**
  "He found you ḍāllan and guided you" does not imply sin but absence of formal revelation — reaffirming prophetic purity.
- **4. Gradual Unfolding of Wisdom:**
  "The Hereafter is better for you" reflects that divine plan unfolds through temporal sequence — apparent delay is hidden mercy.
- **5. Divine Generosity (Faḍl):**
  The promise of satisfaction (*fa-tarḍā*) confirms Allah's attribute of perfect generosity — He gives beyond measure.
- **6. Gratitude as Theology:**
  Recollection of Allah's past care teaches that remembrance (*dhikr*) and gratitude (*shukr*) are rational duties.
- **7. Moral Theology of Gratitude:**
  The command to protect orphans and aid the needy shows that theology manifests in ethics — **faith is lived compassion.**
- **8. The Unity of Mercy and Justice:**
  Trials are not punishment but formation — divine love disciplines to elevate.
- **9. Human Dependence on Revelation:**
  Guidance (*hudā*) arises only through divine disclosure — reason requires revelation for completion.
- **10. The Prophet as Paradigm:**
  The sūrah portrays Muḥammad ﷺ as **the model of divine gratitude** — one who receives mercy and becomes its embodiment.

Surah ash-Sharḥ – Verse 1

Arabic:
أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Tafsir:
"Have We not expanded your chest for you?"

- **"Sharḥ aṣ-ṣadr"** — literally, *opening the chest*, meaning:
  - Granting **spiritual openness**
  - Increasing **understanding**, **patience**, and **tranquility**

Maturidi's Commentary:

- This verse refers to Allah's gift of **ease and clarity** to the Prophet ﷺ in the face of enormous responsibility.
- According to Maturidi, this expansion includes:
  - Making the Prophet ﷺ ready for **revelation**
  - Filling his heart with **confidence**, **certainty**, and **wisdom**
- It also speaks to every believer who faces struggle — Allah is the One who **opens hearts**, **dispels fear**, and **grants peace**.

This verse echoes the comfort of Surah aḍ-Ḍuḥā: *Just as Allah supported you before, He continues to open the way for you.*

Surah ash-Sharḥ – Verse 2

Arabic:
وَوَضَعْنَا عَنكَ وِزْرَكَ

Tafsir:
"And removed from you your burden..."

- **"Wizra"** — a heavy **weight**, interpreted as:
  - The **weight of mission**
  - The **pain of people's denial**
  - Or the Prophet's **deep sorrow and concern** for his Ummah

Imam Maturidi thoughts:

- Allah lightened the Prophet's heart by:
  - Reassuring him
  - Granting him strength
  - And removing the emotional weight of **guilt and grief**
- Maturidi teaches that this also includes **spiritual purification** — lifting anything that may have hindered his perfect nearness to Allah.

Verses 3–6 — Allah's grace in raising the Prophet's status and the promise of ease after hardship.

Surah ash-Sharḥ – Verse 3

Arabic:
ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ

Tafsir:
"That [burden] which had weighed heavily upon your back..."

- **"Anqaḍa ẓahrak"** — *crushed your back*, meaning a **burden so great** it nearly **broke** him

Maturidi's Commentary:

- This reinforces the previous verse: the Prophet ﷺ was carrying a **great mission**, combined with the **pain of rejection**, and **concern for his Ummah**.
- Maturidi emphasizes:
    - Allah acknowledges the **emotional and spiritual strain** of daʿwah
    - But He also **relieves it**, showing divine **compassion and nearness**
- Even the strongest heart needs **divine easing** — and this verse assures that **no pain is ignored** by Allah.

Surah ash-Sharḥ – Verse 4

Arabic:
وَرَفَعْنَا لَكَ ذِكْرَكَ

Tafsir:
"And We raised high your mention."

- **"Rafaʿnā laka dhikrak"** — elevated your **name**, **status**, and **mention among creation**

Maturidi:

- This refers to:
    - The Prophet's name being **paired with Allah's** in the **shahādah**, **adhan**, and **prayer**

    - His **honor in the heavens and on earth**

- Maturidi highlights that this elevation is not just **worldly fame**, but **eternal honor**, rooted in **obedience to Allah** and **perfect character**.
- This verse reminds every believer: *Allah honors those who serve Him sincerely* — the Prophet ﷺ is the highest example of this.

Surah ash-Sharḥ – Verse 5

Arabic:
فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا

Tafsir:
"So surely with hardship comes ease."

- **"ʿUsr"** — difficulty, constriction, trial
- **"Yusr"** — ease, relief, openness

Maturidi:

- The structure **"maʿa"** (with) shows that **ease is not after hardship**, but **accompanies it** — they **coexist**.
- Maturidi teaches this as a **universal law**: no hardship is ever isolated — **Allah sends relief**, even **within the pain**.

This is one of the most hopeful verses in the Qur'an — a **divine promise** of mercy for every struggle.

Surah ash-Sharḥ – Verse 6

Arabic:
إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا

Tafsir:
"Indeed, with hardship comes ease."

- Repetition for **emphasis and certainty**

Maturidi:

- Maturidi notes that the use of **definite (al-ʿusr)** and **indefinite (yusran)** suggests:
    - The **difficulty is one**, but the **ease is multiple**
- This repetition is meant to **anchor hope** — especially in the Prophet ﷺ's heart — but also in the heart of every believer facing **trial**.

Verses 7–8 — call to renewed effort and turning fully to Allah.

Surah ash-Sharḥ – Verse 7

Arabic:
فَإِذَا فَرَغْتَ فَٱنصَبْ

Tafsir:
"So when you are free, then stand [in devotion]."

- **"Fa-idhā faraghta"** — when you finish (a task, obligation, mission)
- **"Fa-inṣab"** — then **devote yourself**, **exert effort**, **stand persistently in worship**

Maturidi's Commentary:

- This verse calls the Prophet ﷺ — and all sincere workers — to **move from one form of service to another**, without becoming idle.
- Maturidi interprets this as:
    - After your **daily work**, stand in **night prayer**
    - After fulfilling **outward duties**, engage in **inner devotion**
- It does **not condemn rest**, but warns against **spiritual laziness** — a believer should always be in a state of **purpose**, whether serving others or turning inward to Allah.

Surah ash-Sharḥ – Verse 8

Arabic:
وَإِلَىٰ رَبِّكَ فَٱرْغَب

Tafsir:
"And turn your desire and longing to your Lord."

- **"Fa-rghab"** — deeply desire, turn fully toward, long for with hope
- This is about **exclusive devotion**, **sincerity**, and **constant yearning** for Allah alone

Maturidi:

- All actions, effort, and struggles should lead back to **seeking Allah's pleasure** — not fame, not reward, not even results.
- Maturidi teaches that this final verse **centers the heart** — reminding us that no matter how busy or successful we become, our true direction must always be **toward Allah**.

This closing verse completes the **spiritual arc** of the surah:

- From **burden and heaviness**, to **elevation and ease**, and finally to **devotion and longing** for the One who gave all of it.

Imam Maturidi Extended Commentary of Surah ash-Sharḥ

Imam Maturidi interprets *Sūrah ash-Sharḥ* as a continuation of *Sūrah ad-Ḍuḥā* — together they form a single arc of divine consolation, **revealing Allah's intimate care for His Prophet** ﷺ during the early years of revelation. He writes that this sūrah does not simply console, but **educates the Prophet in the rhythm of divine providence:** hardship and ease, burden and relief, trial and purpose — all are divinely paired.

"Did We not expand for you your breast?"
Maturidi explains that *sharḥ aṣ-ṣadr* (expansion of the chest) signifies **illumination of the heart with divine knowledge, patience, and certainty.** It is both intellectual and spiritual: intellectual, by understanding revelation clearly; spiritual, by finding tranquility in divine decree. This expansion is not physical but metaphorical — an opening of perception and removal of constraint.
The Prophet ﷺ, burdened by the weight of revelation and the opposition of his people, was granted **a heart vast enough to contain mercy for creation and steadfastness for the mission.** Maturidi connects this verse with *"Whomever Allah wills to guide, He expands his breast for Islam"* (6:125), showing that this expansion is a **sign of divine election.**

"And We removed from you your burden, which had weighed upon your back."
Here, *wizr* (burden) refers, according to Maturidi, to the **weight of mission and concern**, not sin — for the Prophet ﷺ is protected from sin (*maʿṣūm*). The burden is the sorrow and responsibility of guiding humanity, the pain of rejection, and the heaviness of revelation. The phrase *"which broke your back"* (*anqaḍa ẓahrak*) evokes the immense strain of prophetic responsibility. Through divine support — through Qur'an,

prayer, and angelic reassurance — Allah lightened that weight. Maturidi notes that this "lifting of burden" also symbolises **the cleansing of the soul from all anxiety except longing for Allah**, a process shared by all believers in measure.

"And We raised high your mention."
This, Maturidi says, is the **culmination of divine honour**. The Prophet's name is forever joined with Allah's — in testimony (*shahādah*), in the call to prayer (*adhān*), in prayer itself, and in every act of remembrance. It means not merely fame, but **eternal spiritual elevation**. Allah elevated his remembrance in this world through revelation and among the angels through praise.
Maturidi notes that this verse illustrates the divine law: the one who bears divine burden with patience will be granted eternal honour.

"For indeed, with hardship comes ease."
Maturidi interprets this as **a universal principle** embedded in creation — divine decree pairs every trial with relief, not sequentially but simultaneously. He observes that *maʿa al-ʿusr yusrā* ("with hardship is ease") indicates coexistence, not succession. The difficulty itself contains the seed of mercy. For the Prophet ﷺ, each opposition concealed victory; each delay carried wisdom. Maturidi links this with Allah's statement, *"Allah will bring about after hardship ease"* (65:7), explaining that the believer's heart expands when it perceives trial as the path to divine nearness.

"So when you are free, then strive, and to your Lord turn your longing."
Maturidi explains that *fa-idha faraghta fansab* means: when you complete your duties of conveying revelation or prayer, **direct yourself to further worship and devotion.** The command *fansab* (stand or labour) implies perseverance — tire yourself in the service of Allah. And *fa'ila rabbika farghab* (to your Lord turn your longing) perfects the instruction: all

striving must be motivated not by worldly concern, but **pure yearning (raghbah)** for the Lord alone. This final verse transforms consolation into command — **gratitude expressed through action.**

Maturidi concludes that *Sūrah ash-Sharḥ* is a **spiritual anatomy of prophethood**: expansion of heart, lifting of burden, elevation of mention, and the perpetual law that hardship yields ease. It teaches the believer that faith does not remove struggle but **redefines it as a form of divine attention.**

Imam Maturidi Insights of Surah ash-Sharḥ

- *Sharḥ aṣ-ṣadr* denotes **the opening of intellect and soul** to divine realities — patience, understanding, and faith in decree.
- The Prophet's "burden" was not sin but the immense moral responsibility of daʿwah — his compassion for humanity itself was his weight.
- The "raising of mention" reflects **the unity between divine remembrance and prophetic truth** — Allah's name and the Prophet's name are never separated.
- The repetition of *"With hardship comes ease"* affirms certainty, not mere hope — divine law guarantees relief with every trial.
- Hardship and ease are not sequential opposites but **coexistent dimensions of divine mercy.**
- The believer's role after relief is continued striving — *fa-idha faraghta fansab* implies that spiritual rest is found only in worship.
- The command *farghab* signifies love-oriented worship (*ʿibādah al-maḥabbah*), serving Allah not from fear or reward but from longing.

- Maturidi stresses that this sūrah completes *ad-Ḍuḥā*: the earlier addresses outward abandonment, this one addresses **inner heaviness**, both cured by divine reassurance.
- True ease (*yusr*) is not external comfort but **inner expansion and contentment**.
- The surah is thus **a map of spiritual resilience**: remembrance transforms burden, worship transforms anxiety, and divine awareness transforms suffering into serenity.

Theological Points of Surah ash-Sharḥ

- **1. Divine Providence (ʿInāyah):**
  Allah's care for the Prophet ﷺ manifests as expansion, relief, and honour — proof of His active governance over human affairs.
- **2. Infallibility of the Prophet (ʿIsmah):**
  The "burden" (*wizr*) does not imply sin but responsibility. Prophets are protected from moral error, consistent with Maturidi doctrine.
- **3. Revelation as Healing:**
  Expansion of the chest reflects **the transformative power of divine knowledge** — guidance illuminates the intellect and purifies the soul.
- **4. The Law of Pairing:**
  Hardship and ease are divinely paired in creation — **a metaphysical principle** of balance and mercy.
- **5. Spiritual Causality:**
  Ease follows patience, and elevation follows humility — Allah links outcomes to moral causes, harmonising divine will and human effort.

- **6. Worship as Gratitude:**
  The closing command affirms that true gratitude is not sentiment but **continuous devotion** — the heart must remain oriented toward Allah even in relief.
- **7. Divine Honour for the Prophet:**
  "We raised your mention" demonstrates that honour comes only from Allah — a theological repudiation of worldly status as value.
- **8. Relationship between Knowledge and Tranquility:**
  Maturidi links intellectual illumination (*ʿilm*) to inner peace (*ṭumaʾnīnah*); knowledge of Allah dispels anxiety, proving harmony between reason and faith.
- **9. Hope as an Attribute of Faith:**
  The repetition of "with hardship comes ease" makes **hope (rajāʾ)** a rational necessity for the believer — despair contradicts trust in divine wisdom.
- **10. The Prophet as Model of Resilience:**
  This sūrah establishes the Prophet ﷺ as the archetype of endurance, gratitude, and spiritual expansion — **the exemplar of the heart illuminated by tawḥīd.**

Surah at-Tīn – Verse 1

Arabic:
وَٱلتِّينِ وَٱلزَّيْتُونِ

Tafsir:
"By the fig and the olive..."

- **"At-tīn"** — the fig

- **"Az-zaytūn"** — the olive

Maturidi's Commentary:

- While some scholars interpret this **literally** (the fig and olive as physical blessings), Maturidi leans toward a **symbolic** understanding:
    - **"Fig and olive"** represent regions associated with **prophethood** and **revelation**:
        - The fig refers to the **region of Damascus** or lands of **Prophet Nūḥ (عليه السلام)**
        - The olive refers to **Jerusalem**, associated with **Prophet ʿĪsā (Jesus, عليه السلام)**
- These fruits are also **symbols of sustenance**, **nourishment**, and **purity**, pointing to Allah's blessings in both the **physical** and **spiritual** realms.

Surah at-Tīn – Verse 2

Arabic:
وَطُورِ سِينِينَ

Tafsir:
"And [by] Mount Sinai..."

- **"Ṭūr Sīnīn"** — the mountain where **Prophet Mūsā (Moses, عليه السلام)** received revelation

Maturidi:

- This is an oath upon the **sacred geography of guidance** — this mountain witnessed **direct communication** between Allah and His messenger.

- Maturidi emphasizes: this oath links together the **chain of Prophets** — from **Nūḥ** to ʿ**Īsā**, **Mūsā**, and ultimately **Muḥammad** ﷺ.

It builds to a central point: *Allah has sent guidance consistently, across ages and regions.*

Surah at-Tīn – Verse 3

Arabic:
وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ

Tafsir:
"And this secure city..."

- **"Al-balad al-amīn"** — the secure, trustworthy city: **Makkah**

Maturidi:

- After mentioning the **holy places of past prophets**, Allah now swears by the **city of His final messenger**, **Muḥammad** ﷺ.
- Maturidi highlights:
    - Makkah is "amīn" — secure in both **physical sanctity** and **spiritual trust**
    - It is the place where the **final revelation** was delivered, making it the **culmination** of all previous messages

This verse completes the **fourfold oath** — four sacred places, four major prophets, all leading to a **unified divine message**.

Verses 4–8 — the nature of mankind, his fall and rise, and the final reckoning.

Surah at-Tīn – Verse 4

Arabic:
لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ

Tafsir:
"Indeed, We created man in the best of forms."

- **"Aḥsan taqwīm"** — the **most excellent form**, referring to:
  - **Physical perfection**
  - **Intellectual and moral capacity**
  - The ability to choose **truth over falsehood**, and rise in **dignity**

Maturidi's Commentary:

- Human beings are given:
  - **Balance in body**
  - **Noble purpose**
  - **Spiritual potential**
- Maturidi notes that this verse is both an **honor** and a **responsibility** — man has been granted everything needed to reach **eternal success**, but must use it rightly.

This verse mirrors the oaths: *If Allah sent revelation to sacred places and prophets, He also designed man to **receive and live** that revelation.*

Surah at-Tīn – Verse 5

Arabic:
ثُمَّ رَدَدْنَـٰهُ أَسْفَلَ سَـٰفِلِينَ

Tafsir:
"Then We reduced him to the lowest of the low."

- **"Asfal sāfilīn"** — the lowest depths:
  - **Spiritually**: when man **rejects truth** and falls into **corruption**
  - **Morally**: when he ignores his soul and lives by **desire or injustice**
  - **In the Hereafter**: the **punishment** and **disgrace** of Hell

Maturidi:

- This is **not automatic** — the fall comes **after a choice** to reject guidance.
- Man has the potential for **excellence**, but if he wastes it, he becomes **lower than the animals**, who at least follow their nature.

Maturidi teaches: *the real fall is when man **refuses revelation** despite being fully equipped to recognize it.*

Surah at-Tīn – Verse 6

Arabic:
إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍۢ

Tafsir:
"Except for those who believe and do righteous deeds — for them is a reward never ending."

- **"Ajrun ghayru mamnūn"** — a **reward that is uninterrupted**, neither cut off nor diminished

Maturidi:

- This is the **exception clause** — man falls *unless* he chooses **faith** and **action**.
- Maturidi emphasizes:
    - **Faith alone** is not enough — it must be joined with **righteous action**
    - The reward is **eternal** — not like worldly rewards, which fade or run out

This verse shows the **justice and mercy** of Allah — those who strive upward are **lifted eternally**.

Surah at-Tīn – Verse 7

Arabic:
فَمَا يُكَذِّبُكَ بَعْدُ بِٱلدِّينِ

Tafsir:
"So what [then] causes you to deny the final judgment?"

- A rhetorical question addressed either to:
    - The **disbeliever** — *what excuse remains now to deny the Day of Judgment?*
    - Or to **all people** — *with all this proof, how can anyone doubt accountability?*

Maturidi:

- After showing:

- Allah's justice in creation
- His generosity in reward
- The fall of those who reject truth

- This verse exposes the **irrationality of denial**.

Maturidi interprets this as a **challenge**: *what basis is there to reject religion, if man is so clearly made for it?*

Surah at-Tīn – Verse 8

Arabic:
أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ

Tafsir:
"Is not Allah the wisest of judges?"

- A powerful, final rhetorical question
- **"Aḥkamu al-ḥākimīn"** — the **most just**, **most perfect** in judgment

Maturidi:

- Yes — without question.
- Maturidi says this verse **seals the message**:
  - Allah created with wisdom
  - He guided with justice
  - He judges with absolute fairness
- For the believer, this verse is **reassurance**.
- For the denier, it is a **final warning**: *there is no appeal beyond Allah.*

Imam Maturidi Extended Commentary of Surah at-Tīn

Imam Maturidi explains that *Sūrah at-Tīn* encapsulates **the dignity and destiny of humankind** — its elevation through faith and its fall through disbelief. He begins by analysing the opening oaths, which combine *natural*, *historical*, and *sacred* symbols, all pointing to divine revelation and moral truth.

"By the fig and the olive."
Maturidi states that Allah swears by these objects not for their material worth but for **the wisdom and guidance they represent.** The fig and olive, both fruits of blessing, symbolise sustenance, healing, and purity. According to him, *at-Tīn* refers allegorically to the **land of Nūḥ (ʿalayhi as-salām)** where his Ark rested, a place of renewal; *az-Zaytūn* to the **Mount of Jerusalem**, from which revelation to ʿĪsā (Jesus) emerged. These two thus signify divine favour in successive revelations.
The oaths, he writes, remind man that the same God who nurtured prophets through nature also nurtures his heart through revelation. The fig and olive serve as emblems of **pure creation and the nourishment of both body and soul.**

"And Mount Sinai."
Maturidi identifies *Ṭūr Sīnīn* as the mountain where Mūsā (ʿalayhi as-salām) received revelation. The succession of oaths — Nūḥ's land, ʿĪsā's land, and Mūsā's mountain — traces the lineage of prophecy across ages, culminating in **"this secure city,"** Makkah, the land of Muḥammad ﷺ. Thus, the oath links all prophetic histories to the final messenger, demonstrating the unity of divine religion.
For Maturidi, the invocation of sacred geography is **an appeal to reason and history:** the truth of revelation is not confined to one place or era but spread across the moral landscape of humanity.

"Indeed, We created man in the best of forms."
This, he says, is both a statement of divine artistry and moral potential.

Aḥsan taqwīm refers not merely to physical symmetry but to **the perfection of proportion in intellect, spirit, and moral capacity.** Man's upright form mirrors his upright moral potential — the ability to know, to choose, to reflect. Maturidi emphasises that this verse refutes all claims that man is a product of chance or nature; his noble form indicates **purposeful creation and divine wisdom.**

"Then We reduced him to the lowest of the low."
Maturidi interprets this descent in two complementary ways:

1. **Moral descent** — the fall of those who misuse intellect and freedom, rejecting truth. From "best of forms," they descend to **spiritual deformity**.
2. **Natural decline** — ageing, weakness, and death, which remind man of his dependence on Allah.
   He notes that these two are connected: **sin corrupts the soul as age humbles the body.** The one who forgets Allah becomes enslaved to what perishes.

"Except those who believe and do righteous deeds — for them is a reward unfailing."
Here, the exception restores dignity. Faith (*īmān*) and righteous action (*ʿamal ṣāliḥ*) preserve the perfection with which man was created. *Ajr ghayr mamnūn* — "a reward unceasing" — implies eternity; their reward will not diminish or end. Maturidi observes that Allah's mercy transforms the temporary struggle of faith into **everlasting elevation**. Thus, belief rescues man from descent and anchors him in divine permanence.

"So what makes you deny the Judgment?"
Maturidi reads this as an **argument from reason and gratitude.** If man acknowledges creation, form, and intellect, how can he deny accountability? The verse rebukes the disbeliever who enjoys the benefits of divine order yet rejects the purpose behind it. Denial of

resurrection, he says, is **contradiction of intellect** — for justice demands judgment.

"Is not Allah the best of judges?"
This rhetorical close seals the argument. Maturidi writes that *Aḥkam al-ḥākimīn* means **the one whose wisdom is perfect and whose justice is absolute.** It is not merely consolation but evidence: since divine wisdom is manifest in creation, divine justice must manifest in retribution. To deny judgment is to deny the very wisdom that governs the world.

He concludes that *Sūrah at-Tīn* is a portrait of man's dignity and trial — **created noble, tested through freedom, and destined for judgment.** It invites gratitude, balance, and self-awareness: every human being stands between the best of forms and the lowest of states, and only faith preserves the ascent.

Maturidi Insights of Surah at-Tīn

- The oaths by *fig*, *olive*, *Mount Sinai*, and *Makkah* trace the **unity of revelation** across prophets — from Nūḥ to Muḥammad ﷺ.
- Natural symbols represent **moral and spiritual sustenance**; creation itself testifies to divine purpose.
- "Best of forms" refers to intellect, moral reason, and the capacity for faith — the elements distinguishing man from beasts.
- "Lowest of the low" describes the **spiritual degeneration** of those who betray their purpose.
- Faith and righteous deeds preserve man's original nobility; disbelief corrupts it.
- The *unfailing reward* (*ajr ghayr mamnūn*) emphasises the permanence of divine recompense versus the perishability of worldly pleasures.

- *"What makes you deny the judgment?"* exposes the irrationality of disbelief — **moral order implies eschatological order.**
- The closing *"Is not Allah the best of judges?"* transforms fear into reassurance for the believer — divine justice is ultimate mercy.
- The surah teaches equilibrium: reason and revelation, body and soul, this world and the next, all in harmony.
- For Maturidi, this chapter summarises human theology: **knowledge of creation, recognition of moral order, and affirmation of divine judgment.**

Theological Points of Surah at-Tīn

- **1. Proof of Divine Wisdom:**
  The harmony of form and intellect in man proves a wise Creator, refuting randomness or nature-worship.
- **2. Human Dignity and Free Will:**
  Aḥsan taqwīm confirms that man is created for responsibility — endowed with knowledge, will, and the potential for virtue.
- **3. Moral Degradation as Choice:**
  Asfal sāfilīn is not fate but consequence — man falls by his own neglect, affirming Maturidi's doctrine of moral accountability.
- **4. Balance of Justice and Mercy:**
  The "unfailing reward" demonstrates that divine mercy operates through justice — each receives what they earn, multiplied by grace.
- **5. Rational Necessity of the Hereafter:**
  Since Allah is *Aḥkam al-ḥākimīn*, judgment is rationally inevitable. Without it, divine wisdom would be incomplete.

- **6. Unity of Prophethood:**
  The oaths symbolise one chain of guidance — from Nūḥ, Mūsā, ʿĪsā to Muḥammad ﷺ — affirming the consistency of divine religion.
- **7. Divine Providence and Human Purpose:**
  The world's order points to moral purpose. To deny accountability is to reject both reason and gratitude.
- **8. The Nature of Reward and Punishment:**
  Ajr ghayr mamnūn implies that eternal reward is intrinsic to faith's reality, while punishment arises from the soul's corruption.
- **9. Relationship between Intellect and Revelation:**
  Maturidi upholds that reason confirms revelation: recognition of divine creation logically entails belief in resurrection and justice.
- **10. The Human Journey:**
  The surah outlines man's existential path — **created noble, tested by freedom, and judged by the One most just.**

Surah al-ʿAlaq – Verse 1

Arabic:
ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ

Tafsir:
"Read in the name of your Lord who created..."

- This was the **first verse revealed** to the Prophet Muḥammad ﷺ in the cave of Ḥirāʾ.

- **"Iqraʾ"** — *Read*, recite, proclaim — the command to **begin the mission** of Prophethood.
- **"Bi-sm Rabbika"** — *in the name of your Lord*, meaning **with His help**, and in **devotion to Him alone**
- **"Alladhī khalaq"** — *Who created* — introducing Allah as the **Creator**, to awaken reflection

Maturidi's Commentary:

- This verse introduces the Qur'an's **central themes** from the very beginning:
    1. **Knowledge** is sacred — and its true source is Allah
    2. **Revelation and reason** must work together
    3. **Creation** is the first sign pointing to the **existence and unity of Allah**
- Maturidi emphasizes that this command is **not limited to reading text**, but to **seeking truth** under divine guidance.

Surah al-ʿAlaq – Verse 2

Arabic:
خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ

Tafsir:
"He created man from a clinging clot."

- **"ʿAlaq"** — a **clinging substance**, like a **leech-like clot**; the early form of the embryo
- The verse transitions from **majestic command** to a reminder of **humble origin**

Maturidi:

- This verse humbles the human being: *From such a fragile, lowly substance, Allah created you.*
- It shows that **Allah's power** extends from the **highest truth** to the **smallest details of creation**.
- Maturidi also ties this to **accountability**: if you were created from nothing, and given form and knowledge, you cannot **deny the One who made you**.

Verses 3–5 — Allah's gift of knowledge and its role in man's guidance.

Surah al-ʿAlaq – Verse 3

Arabic:
ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ

Tafsir:
"Read, and your Lord is the Most Generous."

- This is a **repetition and reinforcement** of the first command, now paired with one of Allah's names: **al-Akram**, the **Most Generous**, the Most Noble.

Maturidi's Commentary:

- The repetition of **"Iqraʾ"** emphasizes the **importance of seeking knowledge** and reciting revelation.
- **"Al-Akram"** is a name that reflects:
    - Allah's generosity in **creating**, **guiding**, and **teaching**
    - His nobility in **honoring mankind with revelation**

- Maturidi explains that this verse links **knowledge and divine generosity** — *reading is not just a skill, it is a door through which Allah pours His favors.*

Surah al-ʿAlaq – Verse 4

Arabic:
ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ

Tafsir:
"Who taught by the pen..."

- The **pen** (al-qalam) here symbolizes:
  - **Preservation of knowledge**
  - **Transmission** between generations
  - The **civilizational foundation** of literacy and documentation

Maturidi:

- Allah taught man to **record**, to **reflect**, to **store knowledge**.
- Maturidi notes that this verse shows how **writing and literacy are divine gifts**, not human inventions — they are **tools of divine mercy and elevation**.
- The pen complements the voice: one **recites**, the other **records** — together forming the **system of guidance**.

Surah al-ʿAlaq – Verse 5

Arabic:
عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ

Tafsir:
"He taught man what he did not know."

- This is the **culmination** of the first passage — a clear statement that **all human knowledge** originates from Allah.

Imam Maturidi Explains:

- Maturidi emphasizes this as a **foundational theological truth**:
    - Human knowledge is **not autonomous**
    - It is given **gradually**, by Allah's will and mercy
- This verse includes all types of learning:
    - Religious knowledge
    - Worldly sciences
    - Even the ability to understand **right from wrong**

Maturidi sees this as a call to **gratitude and humility**: *you knew nothing — Allah taught you. So how can you now act arrogantly?*

Verses 6–10 — the arrogance of man and the spiritual danger of self-sufficiency.

Surah al-ʿAlaq – Verse 6

Arabic:
كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ

Tafsir:
"No! Indeed, man transgresses..."

- **"Kallā"** — a powerful word of **interruption** and **rebuke**, meaning *No!* or *By no means!*
- **"La-yaṭghā"** — surely he **transgresses**, **rebels**, exceeds all moral and spiritual bounds

Maturidi's Commentary:

- This marks a **shift** in the surah: after describing how Allah **taught** man, now He describes how man often **misuses** that knowledge.
- Maturidi explains: once man is given knowledge, power, or status, he often **becomes arrogant**, turning away from his Creator.
- This is not a condemnation of humanity itself, but of the **misguided soul** that **abuses Allah's favors**.

Surah al-ʿAlaq – Verse 7

Arabic:
أَن رَّءَاهُ ٱسْتَغْنَىٰٓ

Tafsir:
"Because he sees himself as self-sufficient."

- **"Raʾāhu"** — he sees himself
- **"Istaghnā"** — perceives no need; thinks he is **independent**

Maturidi:

- This verse identifies the **root of rebellion**: the **illusion of self-sufficiency**.
- Maturidi teaches that **true spiritual sickness** begins when a person believes:
    - *"I don't need Allah."*

- *"I am self-made, self-guided."*

- It is this mindset that causes one to **reject guidance**, mock religion, and belittle worship.

Surah al-ʿAlaq – Verse 8

Arabic:
إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ

Tafsir:
"Surely, to your Lord is the return."

- This is a **reminder and warning**: *No matter what man thinks of himself, he will ultimately return to Allah.*

Maturidi:

- All arrogance will **end in the grave**.
- This verse affirms **resurrection**, **accountability**, and the **final meeting with Allah**.
- Maturidi explains: it cuts through the illusion — even the most powerful must one day **stand before the One who created him from a clot.**

Surah al-ʿAlaq – Verse 9

Arabic:
أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ

Tafsir:
"Have you seen the one who forbids..."

- This rhetorical question begins a **condemnation of a specific arrogant figure**, likely referring to **Abū Jahl**, who tried to stop the Prophet ﷺ from praying at the Kaʿbah.

Maturidi:

- The question **calls attention**: *Have you considered this person's audacity?*
- Maturidi links this to a broader theme: those who **oppose worship**, or **try to silence truth**, are not simply mistaken — they are actively at war with the **light of Allah**.

Surah al-ʿAlaq – Verse 10

Arabic:
عَبْدًا إِذَا صَلَّىٰ

Tafsir:
"A servant when he prays?"

- Referring to the Prophet ﷺ — the **most honorable of servants**, engaged in the **purest of acts**: prayer

Maturidi:

- This verse shows the **twisted nature of opposition**: the enemy is not a criminal, but someone **bowing in devotion**.
- Maturidi emphasizes:
    - Those who try to **block the path to Allah** are, in fact, **attacking their own souls**.
    - Prayer is not a weakness, but a sign of the **highest dignity and submission**.

Verses 11–19 — the warning to those who persist in arrogance, and the command to prostrate and draw near.

Surah al-ʿAlaq – Verse 11

Arabic:
أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ

Tafsir:
"Have you considered if he is upon guidance..."

- Continuing the rhetorical questioning from verse 9
- Referring to the **servant who is praying** — i.e., the Prophet ﷺ

Maturidi's Commentary:

- Maturidi explains: this question exposes the **absurdity and injustice** of opposing the Prophet ﷺ.
- If the Prophet is **on guidance** — as he undeniably is — then opposing him is not just arrogant, it is **a war against truth itself**.
- The structure calls the listener to **reflect honestly**: *Why would one oppose someone who is rightly guided?*

Surah al-ʿAlaq – Verse 12

Arabic:
أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ

Tafsir:
"Or enjoins righteousness?"

- This continues the description of the praying servant:
    - Not only is he upon guidance, but he also **calls others to fear Allah**, to **live upright lives**

Maturidi:

- This verse increases the **severity** of the arrogant man's sin:
    - He is trying to **silence** someone who is calling to **virtue and piety**.
- Maturidi points out: *When someone attacks daʿwah to righteousness, they're not just misguided — they are fighting Allah's message directly.*

Surah al-ʿAlaq – Verse 13

Arabic:
أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ

Tafsir:
"Have you seen if he [instead] denies and turns away?"

- Now shifting focus back to **the denier**, the one forbidding prayer

Maturidi:

- Maturidi notes that this verse **flips the scenario**:
    - The Prophet ﷺ is upon truth and calls to piety
    - The enemy **rejects** and **turns his back** on revelation
- This sharpens the contrast between **righteousness** and **rebellion**

Surah al-ʿAlaq – Verse 14

Arabic:
أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ

Tafsir:
"Does he not know that Allah sees?"

- This is the **central rebuke**: the arrogant one behaves as if **unseen**, but Allah sees **everything**.

Maturidi:

- Maturidi emphasizes:
    - This verse brings **consciousness of Allah (taqwā)** back to the forefront.
    - Denial and arrogance stem from **forgetting divine observation**.
- This verse is both a **threat** and a **reminder**: *You may act in the dark — but Allah's sight is never veiled.*

Surah al-ʿAlaq – Verse 15

Arabic:
كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ

Tafsir:
"No! If he does not desist, We will surely drag him by the forelock..."

- **"Naṣiyah"** — the **forelock** (front of the head), symbol of **pride and honor**
- **"Nasfaʿan"** — to seize violently, humiliate

Maturidi:

- This is a **direct divine threat**: *If this arrogance continues, it will be met with total disgrace.*
- Maturidi says: the **seat of arrogance** (the forehead) will become the **mark of humiliation** on the Day of Judgment.

Surah al-ʿAlaq – Verse 16

Arabic:
نَاصِيَةٍۢ كَـٰذِبَةٍ خَاطِئَةٍۢ

Tafsir:
"A lying, sinning forelock."

- Describing that same **forehead** — it is:
  - **Kādhibah** — a **liar**
  - **Khāṭiʾah** — a **sinner**, committing grave error

Maturidi:

- This verse **exposes the false dignity** of those who oppose truth: *their arrogance is based on lies and sin.*
- Maturidi highlights that **honor in Islam is truth and humility**, not position or power.

Surah al-ʿAlaq – Verse 17

Arabic:
فَلْيَدْعُ نَادِيَهُۥ

Tafsir:
"Then let him call his council."

- **"Nādiya"** — his **assembly**, allies, or supporters — referring to tribal protection or worldly power

Maturidi:

- A challenge: *Let him bring all his forces, his friends, his society.*
- Maturidi explains: this is **mocking the false confidence** of the arrogant — when facing Allah, **no group** will be able to defend or help.

Surah al-ʿAlaq – Verse 18

Arabic:
سَنَدْعُ ٱلزَّبَانِيَةَ

Tafsir:
"We will call the Zabāniyah."

- **Zabāniyah** — the **severe angels of punishment**, guardians of Hell

Maturidi:

- This is the **divine counter-threat** to verse 17:
    - You call your people, and **We will call Our angels.**
- Maturidi says: this verse displays the **utter powerlessness** of man before Allah — *no worldly army can stand against the soldiers of the unseen.*

Surah al-ʿAlaq – Verse 19

Arabic:
كَلَّا ۖ لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب

Tafsir:
"No! Do not obey him. But prostrate and draw near."

- **"Kallā"** — *Never!*, absolute rejection of the arrogant man's demand
- **"Lā tuṭiʿhu"** — do not follow him, do not give in to his threats
- **"Wasjud wa-qtarib"** — instead, **prostrate** and come **closer** to your Lord

Maturidi:

- This final verse is the **moral climax**:
    - Ignore the arrogant
    - **Continue worship**
    - And in that **prostration**, you become **nearest to Allah**
- Maturidi beautifully states: *when man bows his body in humility, his soul rises in closeness.*

Imam Maturidi Insights of Surah al-ʿAlaq

- The opening command **"Iqraʾ" (Read)** marks the birth of revelation and the **union of divine command with human intellect**. Knowledge becomes a sacred trust, not merely a tool.
- Maturidi views reading "in the Name of your Lord" as **submission of intellect to revelation** — knowledge must begin and end with divine purpose.

- The description of Allah as **"the One who created"** situates all learning within the framework of **creation theology**: man studies creation to recognise the Creator.
- "Created man from a clinging clot (*ʿalaq*)" reminds humanity of its lowly biological origin, teaching humility before divine artistry.
- The mention of the **Pen (al-Qalam)** symbolises the elevation of thought, language, and record-keeping — the basis of moral accountability.
- Knowledge in this surah is not self-generated but **bestowed (*ʿallama*) by the All-Merciful**, linking epistemology to revelation.
- The verse "Man transgresses when he sees himself self-sufficient" defines the **spiritual pathology of arrogance** — when intellect forgets dependence on its Source.
- Maturidi identifies this as the fundamental conflict between **reason guided by revelation** and **reason corrupted by pride.**
- The command "Prostrate and draw near" concludes the surah with **theology of worship**: the highest expression of intellect is submission.
- The surah therefore charts the **arc of human potential** — from humble origin, to knowledge, to rebellion, to the call back to prostration and nearness.

Theological Points of Surah al-ʿAlaq

1. **Doctrine of Revelation:**
   The command *"Read"* inaugurates revelation, proving that **divine speech (*kalām Allāh*)** is real, eternal in essence, and communicated through chosen messengers.

2. **Knowledge as a Divine Gift:**
   All learning and reasoning are **acts of divine generosity**. Human intellect (*ʿaql*) is created and dependent, not autonomous.

3. **Creation and Contingency:**
   "Created man from ʿalaq" demonstrates that man's existence is originated (*ḥādith*), not eternal — foundational to Maturidi's proof of the Creator.

4. **Divine Attributes of Mercy and Power:**
   Allah is *al-Akram* (the Most Generous) — His generosity manifests through creation, revelation, and guidance, harmonising mercy and might.

5. **Moral Accountability:**
   The Pen and the teaching of knowledge imply recording and recompense — **human actions are known, written, and judged.**

6. **Refutation of Arrogance and Autonomy:**
   The line *"Man transgresses when he sees himself self-sufficient"* refutes naturalism and self-worship. Independence from Allah is illusion.

7. **Balance of Reason and Faith:**
   Maturidi affirms reason as a path to recognise revelation, but **denies its sufficiency without divine guidance** — intellect must serve faith.

8. **Doctrine of Free Will within Divine Will:**
   The tyrant described (*"Does he not know Allah sees?"*) acts by choice; Allah's omniscience encompasses, but does not coerce, human actions.

9. **Prostration and Nearness:**
   "Prostrate and draw near" shows that worship is both act and ascent — **ʿibādah is the rational culmination of knowledge.**

10. **Spiritual Hierarchy of Man:**
    Humanity's dignity lies not in origin but in response: whoever learns in the Name of Allah ascends; whoever claims self-sufficiency falls.

11. **Doctrine of Divine Observation:**
    Allah's constant seeing (*raʾāhu Allāh*) affirms His **ever-present awareness of all actions**, grounding accountability and moral restraint.

12. **Integration of Science and Theology:**
    Creation, learning, and writing show that **the empirical and the revealed** are not contradictory but complementary reflections of divine order.

13. **Proof of Prophethood:**
    The surah's first command being *Iqraʾ* confirms that prophethood transmits divine knowledge — Muhammad ﷺ is the receiver of the eternal Word.

14. **Soteriology of Submission:**
    The final verse's command to prostrate links salvation to humility: **closeness (*qurb*) arises through surrender, not speculation.**

15. **Completion of the Human Cycle:**
    From creation (*ʿalaq*), to knowledge (*ʿallama*), to trial (*ṭaghā*), to worship (*usjud wa-qtarib*) — the surah encapsulates **the entire theology of human purpose.**

Surah al-Qadr – Verse 1

Arabic:
إِنَّآ أَنزَلْنَـٰهُ فِى لَيْلَةِ ٱلْقَدْرِ

Tafsir:
"Indeed, We sent it down during the Night of Decree."

- **"Innā anzalnāhu"** — *We* (i.e. Allah, using the majestic plural) sent **it** — referring to the **Qur'an**
- **"Laylatu'l-Qadr"** — the **Night of Decree**, **Power**, or **Destiny**

Maturidi's Commentary:

- This verse asserts that the **Qur'an** — the final revelation — was **first revealed** during a **specific, sacred night** in **Ramadan**.
- According to Maturidi, this highlights two major points:
    1. The **greatness of the Qur'an** is reflected in the **greatness of the time** it was revealed.
    2. **Laylat al-Qadr** is not ordinary — it was **chosen** to be the moment Allah began sending His final mercy to humanity.
- Maturidi adds: Allah's use of "We" emphasizes **divine majesty** and **intentional action** — this wasn't accidental or random, it was **perfectly planned**.

Surah al-Qadr – Verse 2

Arabic:
وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ

Tafsir:
"And what can make you know what the Night of Decree is?"

- **"Mā adrāka"** — Qur'anic phrasing to indicate that what follows is **extraordinary**, **beyond usual comprehension**

Maturidi:

- This verse is a divine **pause**, inviting awe and reflection:
  "Do you really grasp what this night means?"
- Maturidi explains that the rhetorical structure emphasizes the **majesty**, **secrecy**, and **tremendous value** of Laylat al-Qadr.
- It is not just a blessed night — it is **the night** that changed **all of history**.

Verses 3–5 — the matchless value of the night, the descent of angels, and the peace that fills it.

Surah al-Qadr – Verse 3

Arabic:
لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

Tafsir:
"The Night of Decree is better than a thousand months."

- **"Khayrun min alfi shahr"** — not equal to, but **better than** a thousand months
  - 1,000 months = 83 years and 4 months — a **full lifetime**

Maturidi's Commentary:

- Maturidi emphasizes: this verse reveals the **overwhelming mercy** of Allah.
- In one night, the sincere believer can attain **more reward** than **a lifetime** of ordinary effort.

- It's not just about **quantity of time**, but the **quality of the divine presence**:
    - The **Qur'an descended**
    - **Angels descend**
    - **Dua is accepted**, and **sins forgiven**
- Maturidi points out: this verse teaches us to value **moments** that Allah honors — not all time is equal in reward or significance.

Surah al-Qadr – Verse 4

Arabic:
تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ

Tafsir:
"The angels and the Spirit descend therein by permission of their Lord for every matter."

- **"Tanazzalu"** — they **continuously descend** during that night
- **"Ar-Rūḥ"** — the **Spirit**, interpreted by scholars (including Maturidi) as **Jibrīl (Gabriel)**
- **"Min kulli amr"** — for every matter that Allah has decreed

Maturidi:

- The **descent of angels** is a sign of:
    - **Divine mercy**
    - **Blessing upon the worshippers**
    - And a **renewal of Allah's will for the coming year**
- Maturidi explains:

- This descent is not a random event — it is tied to **Allah's command**
- Jibrīl's mention separately (even though he is among the angels) indicates his **special rank** and **role in revelation**

- The phrase **"bi-idhni rabbihim"** ensures we understand: **everything happens by Allah's will**, not arbitrarily.

Surah al-Qadr – Verse 5

Arabic:
سَلَٰمٌ هِيَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ

Tafsir:
"Peace it is — until the emergence of dawn."

- **"Salām"** — not just safety from harm, but a state of **divine tranquility**, **spiritual security**, and **angelic presence**
- **"Ḥattā maṭlaʿ al-fajr"** — it lasts all the way until **daybreak**

Maturidi:

- Maturidi explains this as **a complete atmosphere of peace**:
  - **No Satanic interference**
  - **No punishment or wrath** descends
  - Only **forgiveness**, **mercy**, and **reward**
- The peace is **not just symbolic** — it's a **real spiritual condition** on earth for those who **worship sincerely**.
- It is also a promise: *Whoever honors this night will leave it **forgiven**, **cleansed**, and spiritually elevated.*

Imam Maturidi Extended Commentary of Surah al-Qadr

Imam Maturidi opens by stating that *Sūrah al-Qadr* celebrates **the majesty of revelation and the mercy contained in divine decree.** It marks the moment when the Qur'an descended, thereby transforming all of history and redefining the relationship between heaven and earth.

"Indeed, We sent it down during the Night of Decree."
Maturidi explains that the pronoun *"it"* refers to the Qur'an in its entirety, which was first sent down from the *Lawḥ al-Maḥfūẓ* (Preserved Tablet) to the lowest heaven, and from there revealed gradually to the Prophet ﷺ. The divine plural *"We sent down" (anzalnāhu)* signifies **honour and majesty**, underscoring the grandeur of the event.
The "Night of Decree" (*Laylat al-Qadr*) holds two interwoven meanings according to Maturidi:

1. **The Night of Power and Majesty** — for in it, Allah manifested His supreme will through revelation.
2. **The Night of Decree and Allotment** — for it is the night when divine decrees for the year are apportioned, concerning life, provision, and events.
   Both senses unite in demonstrating that revelation itself is the greatest act of divine decree — guidance as the foundation of all destiny.

"And what will make you know what the Night of Decree is?"
Here, Maturidi highlights the rhetorical force of the question — *wa mā adrāka mā laylat al-qadr* — to emphasise **the transcendence of its reality.** Human reason cannot fully grasp its magnitude; it must be known through revelation. The Qur'an here teaches humility of intellect before divine mystery — that there are realities known only by Allah's informing, not by speculation.

"The Night of Decree is better than a thousand months."
Maturidi interprets *khayr min alfi shahr* as **an expression of immeasurable value**, not a literal count. It conveys that worship in this night surpasses worship over a lifetime bereft of it. He explains that Allah magnifies this night to show the **superiority of divine mercy over human effort** — a single night of sincere remembrance outweighs decades of heedless striving.
He adds that the verse reflects Allah's grace (*faḍl*), not mere arithmetic: it is *"better"*, not *"equal"* — indicating a boundless reward known only to Him.

"The angels and the Spirit descend therein, by the permission of their Lord, with every command."
Maturidi comments that *tanazzal al-malāʾikah* denotes a **renewed descent each year**, not a single historical event. The "Spirit" (*ar-Rūḥ*) refers to Jibrīl (ʿalayhi as-salām), the archangel of revelation. Their descent signifies that **divine mercy and governance are actively renewed** in creation — revelation is not static but an ongoing manifestation of Allah's care.
The phrase *"with every command"* (*min kulli amr*) shows that angels descend carrying divine decrees concerning sustenance, life spans, and fates — yet all *"by permission of their Lord"*, affirming Allah's sole sovereignty. Thus, Maturidi uses this verse to affirm *tawḥīd al-afʿāl* — that no creature acts independently of divine will.

"Peace it is — until the rising of dawn."
Here, Maturidi describes *salām* as the defining character of the night — **peace from harm, safety from punishment, and tranquility of the heart.** It is peace from Satan's whisperings, from divine wrath, and from worldly agitation. The entire night is enveloped in serenity until dawn breaks, signifying that divine mercy prevails over divine wrath during this time.
He remarks that the verse's closing rhythm — *ḥattā maṭlaʿ al-fajr* —

portrays the night as a **continuous stream of peace**, not fragmented moments; its essence is mercy extended over creation.

Maturidi concludes that *Sūrah al-Qadr* reveals the **ontological reality of guidance**: revelation is not merely words but a cosmic descent of divine mercy, accompanied by angels, decrees, and peace. The one who witnesses it through faith partakes in that mercy, for to know the Qur'an is to live under the canopy of *Laylat al-Qadr* eternally.

Imam Maturidi Insights of Surah al-Qadr

- The revelation of the Qur'an marks the greatest event in cosmic history — the bridge between divine command and human understanding.
- *Laylat al-Qadr* unites power (*qudrah*) and decree (*qadar*), revealing Allah's mercy as the highest form of might.
- The rhetorical question *"What will make you know…?"* teaches that divine realities transcend intellect — they are known only through revelation.
- "Better than a thousand months" expresses qualitative, not quantitative, superiority — Allah multiplies reward by grace, not mere measure.
- The annual descent of angels signifies **perpetual divine governance** — every year, the world is renewed by heavenly decree.
- The presence of Jibrīl (ʿalayhi as-salām) reaffirms the continuity of revelation's blessing even after the completion of the Qur'an.
- The phrase *bi'idhni rabbihim* affirms *tawḥīd al-afʿāl*: angels act solely under divine command, refuting any notion of autonomous power.

- The night's defining attribute is peace — *salām* — encompassing both worldly serenity and eternal safety from punishment.
- Maturidi interprets the surah as both historical and perpetual: while revelation began on that night, its **spiritual reality recurs annually and endures eternally.**
- To remember the Night of Power is to internalise its lesson — that divine mercy governs all decrees, and that peace descends wherever revelation is honoured.

Theological Points of Surah al-Qadr

- **1. Doctrine of Revelation:**
  The Qur'an's descent affirms Allah's *kalām* (speech) as pre-eternal and uncreated in essence, revealed in time as mercy and guidance.
- **2. Divine Will and Decree:**
  Laylat al-Qadr signifies Allah's active governance over creation — all decrees are renewed by His command alone.
- **3. Continuity of Divine Command:**
  The descent of angels yearly affirms the ongoing execution of divine decree, upholding Maturidi's teaching that **Allah's will is continuous and wise.**
- **4. Supremacy of Mercy:**
  The entire surah portrays mercy (*raḥmah*) as superior to might (*qudrah*); even divine power manifests through peace, not destruction.
- **5. Angelology:**
  Angels act as **executors of divine command**, not independent forces; their descent reflects divine order, not dual agency.

- **6. The Qur'an's Ontological Status:**
  Revelation is not only information but a **cosmic event** — the descent of divine word into creation, binding heaven and earth.
- **7. Theological Rationalism:**
  Maturidi asserts that reason recognises the necessity of revelation: if Allah is Just and Wise, He must communicate His will to humanity.
- **8. The Nature of Time and Sacred Night:**
  The sanctity of *Laylat al-Qadr* arises not from time itself but from **divine presence within time.** Time becomes sacred by revelation.
- **9. The Ethical Implication:**
  Recognition of *Laylat al-Qadr* demands vigilance in worship, humility in understanding, and gratitude for divine guidance.
- **10. Ultimate Peace as Eschatological Symbol:**
  The *salām* of that night anticipates the peace of Paradise — a foretaste of the eternal mercy awaiting those who receive the Qur'an with sincerity.

Surah al-Bayyinah – Verse 1

Arabic:

لَمْ يَكُنِ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَـٰبِ وَٱلْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ

Tafsir:

"Those who disbelieved among the People of the Book and the polytheists were not to desist [from their disbelief] until there came to them the clear proof."

- **"Lam yakun… munfakkīn"** — they were not about to **cease**, **separate**, or **give up** their falsehoods

- **“Ahl al-Kitāb”** — Jews and Christians
- **“Mushrikīn”** — polytheists
- **“Al-bayyinah”** — the **clear proof**, meaning the **Prophet Muḥammad** ﷺ and the **Qur’ān**

Maturidi’s Commentary:

- Maturidi explains this verse as an **exposition of divine justice**:
    - Before sending the Prophet ﷺ, **no final break** could be expected from disbelief, because the **truth had not yet arrived in full**.
- The “clear proof” is more than a miracle — it is **the unambiguous message**, delivered by **the final messenger**, with clear distinction between truth and falsehood.
- This verse also implies **accountability**: after this bayyinah appears, **no excuse remains**.

Surah al-Bayyinah – Verse 2

Arabic:
رَسُولٌ مِّنَ ٱللَّهِ يَتْلُوا۟ صُحُفًا مُّطَهَّرَةً

Tafsir:
"A messenger from Allah, reciting purified scriptures."

- The **clear proof** mentioned in verse 1 is now identified: **Rasūl min Allāh**, the Prophet ﷺ
- **“Ṣuḥufan muṭahharah”** — purified scrolls or scriptures, free from falsehood and contradiction

Maturidi:

- This verse emphasizes the **purity of the Qur'an** in both:
    - **Language and form** — eloquence, coherence
    - **Content and message** — free from corruption, containing no injustice or error
- Maturidi adds that the **act of recitation itself** (yatlū) is significant: revelation is not just read, but **proclaimed and lived**.

Verses 3–5 — the nature of the scripture, division of the previous communities, and the call to sincere worship.

Surah al-Bayyinah – Verse 3

Arabic:
فِيهَا كُتُبٌ قَيِّمَةٌ

Tafsir:
"Within which are upright writings."

- **"Kutubun qayyimah"** — *upright scriptures*, or *just ordinances*
    - "Kutub" here refers to the **verses or contents** of the Qur'an
    - "Qayyimah" means **straight**, **just**, **morally sound**, **free from deviation**

Maturidi's Commentary:

- Maturidi notes that this verse elaborates on the **nature of the Qur'an**:
    - It does not contain **contradiction**, **corruption**, or **false guidance**

- It upholds **truth**, **justice**, and the **straight path** in every aspect

- This confirms that the Qur'an is not simply another book among many — it is **complete in guidance**, **balanced in ruling**, and **flawless in message**

Surah al-Bayyinah – Verse 4

Arabic:
وَمَا تَفَرَّقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَةُ

Tafsir:
"And those who were given the Scripture did not differ except after the clear proof had come to them."

- This verse refers to **Ahl al-Kitāb** — Jews and Christians — who had already received scriptures
- Yet they still **divided** and fell into **dispute**, even after the coming of the **Prophet** ﷺ

Maturidi:

- Maturidi explains that this division was **not due to lack of evidence**, but due to:
  - **Ego**, **envy**, **jealousy**, and **desire for authority**
  - A refusal to **accept that the final messenger** was from outside their own group
- This verse implies that **true deviation** is not caused by ignorance, but by **willful rejection** of truth even when it is **clearly known**

Surah al-Bayyinah – Verse 5

Arabic:

وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُواْ ٱلصَّلَوٰةَ وَيُؤۡتُواْ ٱلزَّكَوٰةَۚ وَذَٰلِكَ دِينُ ٱلۡقَيِّمَةِ

Tafsir:

"And they were not commanded except to worship Allah, being sincere to Him in religion, inclining to truth, and to establish prayer and give zakah. And that is the correct religion."

- This verse returns to the **core purpose** of all revelation:
  - **Worship Allah alone**
  - With **ikhlāṣ** — sincerity and purity of intent
  - As **ḥunafāʾ** — monotheists turning away from all falsehood
  - **Establishing ṣalāh** (prayer) and **giving zakāh** (charity)

Maturidi:

- Maturidi identifies this verse as summarizing the **core principles** of true religion:
  1. **Tawḥīd** — worship of Allah alone
  2. **Ikhlāṣ** — sincerity without seeking worldly praise
  3. **Ṣalāh** — the symbol of individual devotion
  4. **Zakāh** — the symbol of social responsibility
- He explains **"Dīn al-Qayyimah"** as the **upright, stable, and complete religion**, free from excess or deficiency

This verse underscores that **Allah's commands have always been clear and simple** — any confusion or deviation came from **human distortion**, not divine complexity.

Verses 6–8 — the outcome for the disbelievers and the reward for the believers.

Surah al-Bayyinah – Verse 6

Arabic:

إِنَّ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَـٰبِ وَٱلْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ خَـٰلِدِينَ فِيهَآ ۚ أُوْلَـٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ

Tafsir:

"Indeed, those who disbelieved from among the People of the Book and the polytheists will be in the Fire of Hell, abiding therein forever. They are the worst of all created beings."

- **"Khālidīn fīhā"** — they will dwell **eternally** in Hell
- **"Sharru al-bariyyah"** — the **worst** of all created beings

Maturidi's Commentary:

- Maturidi highlights the **justice** of this outcome — these are people who **rejected the clear proof** *after knowing it was truth*.
- The inclusion of **Ahl al-Kitāb** alongside polytheists indicates that **mere possession of scripture** is not salvation — **accepting and submitting** to final revelation is what matters.
- The phrase **"worst of creation"** refers not to their creation, but to their **moral choice and consequence** — they had the potential for good, but chose otherwise.

Surah al-Bayyinah – Verse 7

Arabic:
إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ

Tafsir:
"Indeed, those who believed and did righteous deeds — they are the best of all created beings."

- **"Khayru al-bariyyah"** — the **best** of creation: the opposite of the previous group

Maturidi:

- Here, Maturidi notes the beautiful **balance and fairness** of divine judgment:
    - Those who **believe** and live **righteously** attain **the highest rank**.
- It's not about **race**, **status**, or **heritage** — it is about **faith joined with righteous action**.
- Maturidi also emphasizes: the term "best of creation" reflects **Allah's favor**, **spiritual rank**, and **eternal outcome**, not just worldly position.

Surah al-Bayyinah – Verse 8

Arabic:
جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِىَ رَبَّهُۥ

Tafsir:
"Their reward with their Lord is Gardens of Eden, beneath which rivers flow,

wherein they will abide forever. Allah is pleased with them and they are pleased with Him. That is for the one who fears his Lord."

- **"Jannātu ʿAdn" — Gardens of Eternity**, a description of Paradise's **permanent residence**
- **"Raḍiya Allāhu ʿanhum wa raḍū ʿanhu"** — the **peak of reward**: **mutual pleasure** between Allah and His servant
- **"Dhālika liman khashiya Rabbah"** — all of this is **not automatic**, but reserved for those who possess **awe and reverence** for their Lord

Maturidi explains:

  - **Eternal Paradise** is a fitting reward not only for actions, but for the **sincerity and humility** behind them
  - True success is not only **entering Paradise**, but attaining **Allah's pleasure** — and finding **peace in His acceptance**
- The phrase *"they are pleased with Him"* shows that **every expectation**, every hope, will be fulfilled — there will be **no disappointment**, only joy.

Maturidi Insights of Surah al-Bayyinah

- *Al-Bayyinah* ("the Clear Proof") refers to **the Prophet Muḥammad ﷺ and the Qur'an itself** — the manifest evidence sent to remove ambiguity and unify faith.
- The surah opens by diagnosing a **crisis of knowledge and sincerity**: the People of the Book and idolaters would not cease their divisions until divine clarity arrived.
- Maturidi interprets this to mean that **human reason alone cannot preserve religious unity**; only revelation rectifies deviation.

- "A Messenger from Allah reciting purified scriptures" defines the essence of prophethood — *risālah* and *kitāb* united; knowledge must be revealed and purified.
- "Within which are upright writings" (*ṣuḥuf muṭahharah fīhā kutub qayyimah*) indicates that revelation is **morally rectifying**; it straightens intellect and conduct.
- The phrase *"Those who were given the Book did not differ until after clear proof came"* demonstrates that **corruption arises from obstinate will, not ignorance.**
- Maturidi stresses that disbelief (*kufr*) is **a moral rebellion**, not a simple lack of evidence — the truth was seen but rejected.
- The surah distils the divine demand into a **universal moral code**: "Worship Allah, be sincere to Him in religion, establish prayer, and give zakāh."
- For Maturidi, this fourfold injunction captures the entire Shariʿah: **pure monotheism, sincerity, worship, and social responsibility.**
- "Those who disbelieved among the People of the Book and the polytheists will be in the Fire of Hell" — this is not vindictive but **judicial justice**, for they opposed clear proof.
- "Those who believe and do righteous deeds — they are the best of creation" defines **true nobility** as faith joined with action, not lineage or claim.
- The surah's close, *"Their reward is gardens beneath which rivers flow… Allah is pleased with them and they are pleased with Him,"* represents **the theology of reciprocity** — divine pleasure (*riḍā*) is the ultimate outcome of sincere faith.

- Maturidi links *riḍā* to epistemology: the one who knows Allah correctly (*maʿrifah ṣaḥīḥah*) experiences serenity and divine acceptance.
- The surah thus transitions from doctrinal clarity (*bayyinah*) to moral consequence — **truth revealed, responsibility enforced, reward assured.**

Theological Points of Surah al-Bayyinah

1. **Doctrine of Revelation:**
   Al-Bayyinah affirms that revelation is necessary for human guidance. Reason alone perceives God's existence, but only revelation defines correct worship and law.
2. **Prophethood (Muʿjizah and Truthfulness):**
   The Prophet ﷺ and the Qur'an are the "clear proof." Their inimitability (*iʿjāz*) validates divine origin and confirms the seal of prophethood.
3. **Unity of Religion:**
   The surah shows that all prophets preached the same creed: **tawḥīd and ʿibādah khāliṣah** (pure monotheism and sincere worship).
   Differences arise from distortion, not diversity of truth.
4. **Freedom and Moral Choice:**
   Disbelief after clear proof is **wilful rejection**, proving that man possesses free will within divine knowledge — a central Maturidi principle.
5. **Divine Justice:**
   The punishment of rejecters is just, for evidence (*ḥujjah*) was established. Allah never punishes without prior clarification (*iqāmat al-ḥujjah*).

6. **The Doctrine of Ikhlāṣ (Sincerity):**
   "Sincere to Him in religion" (*mukhliṣīna lahu ad-dīn*) is the heart of all theology — **acts are valid only when freed from ostentation** and directed solely to Allah.

7. **Relationship Between Faith and Deeds:**
   Īmān and *ʿamal ṣāliḥ* are inseparable. Maturidi rejects both antinomianism and fatalism: belief must express itself in moral action.

8. **Universality of Islam:**
   By addressing Jews and Christians, the surah affirms Islam as **the continuation and completion** of previous revelations — not innovation but restoration.

9. **Epistemology of Proof:**
   The term *bayyinah* signifies demonstrative evidence. In Maturidi theology, faith rests upon **knowledge supported by rational and revealed proof**, not blind imitation.

10. **Doctrine of Divine Pleasure (Riḍā):**
    "Allah is pleased with them and they are pleased with Him" describes the **mutual satisfaction between Creator and servant** — the perfection of tawḥīd.

11. **Moral Purpose of Law:**
    Prayer (*ṣalāh*) purifies intention; charity (*zakāh*) purifies wealth — combining inner sincerity and outward justice, the two pillars of a balanced ummah.

12. **Rejecting Sectarian Superiority:**
    The surah refutes exclusivist claims of salvation by lineage or scripture alone — divine favour follows faith and righteousness, not heritage.

13. **Faith as Knowledge and Recognition:**
    Belief (*īmān*) is assent based on understanding (*taṣdīq maʿa maʿrifah*); ignorance after clear proof becomes culpable disbelief (*kufr ʿanādī*).

14. **Divine Wisdom and Mercy:**
    Revelation as *al-bayyinah* is itself mercy — Allah does not leave creation unguided; sending messengers is an act of compassion.

15. **Eschatological Certainty:**
    The two final outcomes — Hell for deniers and eternal gardens for the righteous — affirm **the justice and finality of the Hereafter**, completing the Qur'an's moral structure.

Surah az-Zalzalah – Verse 1

Arabic:
إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا

Tafsir:
"When the earth is shaken with its [final] earthquake..."

- **"Zulzilat"** — is **shaken violently**, not a normal tremor but a **massive, overwhelming quake**
- **"Zilzālahā"** — *its* shaking, as decreed specifically for it — the final shaking of the earth at the **Hour of Judgment**

Maturidi's Commentary:

- Maturidi identifies this as referring to the **Day of Resurrection**.

- The earthquake is not a **natural disaster**, but an act of **divine command** announcing the **end of the world** and **start of judgment**.
- Maturidi stresses: this is the moment when the **order of creation is reversed** — the earth, once stable, is now **shaken to its core**.
- The intensity is such that it **removes all illusion of permanence**, forcing mankind to **acknowledge Allah's power**.

Surah az-Zalzalah – Verse 2

Arabic:
وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا

Tafsir:
"And the earth brings forth its burdens..."

- **"Athqālahā"** — its **burdens**, meaning:
  - The **dead** buried in it
  - Or the **hidden deeds**, the **secrets**, the **truths** buried inside

Maturidi:

- Two key meanings, both possible and intended:
  1. **Literal**: The **graves are opened**, and the **dead are resurrected**
  2. **Figurative**: The earth **testifies** — it **reveals what was done on it** (good and evil)
- Maturidi links this to verses where the **earth testifies on the Day of Judgment**. It will no longer hide anything.

Surah az-Zalzalah – Verse 3

Arabic:
وَقَالَ ٱلْإِنسَٰنُ مَا لَهَا

Tafsir:
"And man says, 'What is wrong with it?'"

- A response of **shock**, **fear**, and **confusion** at the upheaval of the earth

Maturidi:

- This question arises from **helplessness** — mankind will be **terrified** and **confounded** by events **unlike anything they have seen**
- Maturidi points out: this is the moment when **false beliefs crumble**. Those who denied resurrection will be **forced to confront the truth** they once ridiculed.

Verses 4–8 — the testimony of the earth and the full accountability of every deed.

Surah az-Zalzalah – Verse 4

Arabic:
يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

Tafsir:
"That Day, it will report its news."

- **"Tuḥaddithu akhbārahā"** — the earth will **speak** and **report** its **news**, meaning:
    - It will **bear witness** to all that took place upon it

Maturidi's Commentary:

- Maturidi interprets this as **literal and miraculous**:
    - On the Day of Judgment, Allah will **enable the earth to speak** — it will testify to every **footstep**, **action**, and **event** that occurred on its surface.
- This means nothing will be hidden — **private sins**, **hidden good deeds**, **every injustice** and **act of obedience** will be **revealed by the very ground** people walked on.
- This verse serves as both a **warning** and a **comfort** — the oppressor will be exposed, and the righteous will not be forgotten.

Surah az-Zalzalah – Verse 5

Arabic:
بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

Tafsir:
"Because your Lord will have inspired it."

- **"Awhā lahā"** — He will have **revealed to it**, **commanded** it directly

Maturidi:

- This confirms that the **earth's testimony** is not symbolic — it acts **on divine instruction**.

- Maturidi emphasizes: the earth is a **servant of Allah**, and on that Day, even inanimate creation will become a **witness to divine justice**.
- There is no chance of denial or misrepresentation — **everything will be perfectly recorded and presented**.

Surah az-Zalzalah – Verse 6

Arabic:
يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا لِّيُرَوْا۟ أَعْمَـٰلَهُمْ

Tafsir:
"That Day, the people will depart separated [into groups] to be shown their deeds."

- **"Yaṣduru"** — they will **emerge** or **depart**, as from a court
- **"Ashtātan"** — in **scattered groups**, categorized by their **faith**, **deeds**, or **outcomes**

Maturidi:

- This describes the **gathering for judgment**:
    - Humanity will be **divided**, not by race or nation, but by **moral and spiritual quality**.
- Maturidi explains: *the purpose of this separation is accountability* — everyone will be **shown exactly what they did**.
- The word **"li-yuraw aʿmālahum"** confirms that **nothing is lost** — all will be presented with **absolute clarity and fairness**.

Surah az-Zalzalah – Verse 7

Arabic:
فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

Tafsir:
"So whoever does an atom's weight of good will see it."

- **"Mithqāl dharrah"** — the **smallest imaginable weight** — often translated as "an atom" or "a speck of dust"

Maturidi:

- This verse reassures that **no good deed**, no matter how small, will be overlooked:
  - A kind word
  - A sincere thought
  - A small act of charity
- Maturidi teaches: the **justice of Allah** is so precise that even a **grain of good** will be **rewarded and recognized**.

Surah az-Zalzalah – Verse 8

Arabic:
وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Tafsir:
"And whoever does an atom's weight of evil will see it."

- The same scale applies to **evil** — nothing escapes Allah's knowledge and reckoning

Maturidi:

- Maturidi emphasizes that **absolute justice** requires even the **minutest harm or sin** to be accounted for.
- This verse balances the previous one, showing that **divine judgment is complete**, without bias or negligence.

Together, verses 7 and 8 declare that the **Day of Judgment will be so accurate** that **no deed — good or bad — will be hidden, forgotten, or misjudged**.

Imam Maturidi Extended Commentary of Surah az-Zalzalah

Imam Maturidi explains that *Sūrah az-Zalzalah* portrays **the final unveiling of truth** — when the earth itself becomes a witness and all hidden realities are brought to light. It presents the **total collapse of material order** and the **total exposure of moral order**, uniting cosmic and ethical accountability under one divine decree.

"When the earth is shaken with its [final] earthquake."
Maturidi notes that *zulzilah* implies repeated, violent trembling — not a natural quake but **a universal convulsion** signalling the Resurrection. The phrase *zilzālahā* ("its own quake") denotes the specific shaking decreed for it — that is, the ultimate event for which the earth was destined since its creation. The earth, which once bore life and concealed secrets, will tremble in obedience to its Lord's command.

"And the earth discharges its burdens."
He interprets *athqālahā* (its burdens) as both **the dead buried within it** and **the record of deeds and treasures it has concealed.** This dual meaning, he writes, reflects Maturidi theology: the world is not inert matter but a vessel of moral history. It will disgorge the bodies of the dead for resurrection and the hidden injustices of mankind for exposure. What was hidden within it — blood unjustly spilled, trusts violated, and

blessings misused — will all emerge as testimony against the oppressors.

"And man says, 'What is the matter with it?'"
Maturidi observes that *al-insān* here denotes the heedless one (*al-kāfir* or *al-ghāfil*), startled by a reality he denied. The question *"mā lahā?"* (what is wrong with it?) reflects both fear and ignorance. It is the cry of one who sees the physical world — once a source of stability — now revolting against him. For believers, the event confirms truth; for deniers, it is **cognitive dissonance turned to terror.**

"That Day it will report its news."
Maturidi offers one of his most striking interpretations here. *Tuḥaddith akhbārahā* (it will speak its news) means **the earth will testify to what was done upon it** — not metaphorically, but through divine empowerment. Allah, who gave speech to the tongue, can give expression to stone and soil. He cites the verse *"Their tongues, hands, and feet will testify against them"* (24:24) to show that all creation bears latent awareness of its Lord. On that Day, this awareness becomes audible truth.
Thus, the earth's "speech" is **the unfolding of divine knowledge through creation** — the world becomes the court, and every surface the witness.

"Because your Lord will have inspired it."
Maturidi clarifies that *awḥā lahā* (inspired it) means *commanded it directly.* This "inspiration" is not prophetic revelation but a divine address to creation. Just as Allah commanded the heavens and earth, *"Come willingly or unwillingly,"* and they said *"We come willingly"* (41:11), so too on that Day He commands the earth to recount all that occurred upon it. This verse demonstrates **the universal responsiveness of creation** to divine will.

“That Day, people will come forth in scattered groups to be shown their deeds.”
The word *aṣhtātan* means dispersed or segregated — Maturidi explains that people will emerge separated by their states: believer and disbeliever, righteous and corrupt, grateful and ungrateful. They will no longer be grouped by tribe or nation but by **moral identity.** Each group proceeds toward its destiny, the purpose being *li-yuraw aʿmālahum* — “so that they may be shown their deeds.” The seeing (*ruʾyah*) here, Maturidi writes, is not metaphorical perception but **direct experiential awareness** — every deed, thought, and motive will be made visible as tangible reality.

“So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.”
Maturidi describes these concluding verses as **a charter of divine justice.** The “atom” (*dharrāh*) symbolises the smallest conceivable unit, imperceptible to the senses. The verse thus affirms that **no act escapes divine reckoning**, however minute. He remarks that this is both a warning and a mercy: no deed is too small to be rewarded, and no sin too minor to be written — unless forgiven by repentance. This balance, he says, epitomises Allah’s justice (*ʿadl*) and His mercy (*faḍl*): the scales of judgment are perfect, yet the door of pardon remains open.

Maturidi concludes that *Sūrah az-Zalzalah* is a **vision of moral resurrection** as much as a physical one. The earth’s shaking mirrors the shaking of conscience; the exposure of graves mirrors the exposure of intentions. The surah thus transforms cosmology into theology — every event in the universe reflects divine speech calling creation to remembrance.

Imam Maturidi Insights of Surah az-Zalzalah

- The repetition of *"When…"* (*idhā*) conveys certainty — not possibility. The Qur'an speaks of the end as **an appointed fulfilment, not speculation.**
- The earth's quake is both literal and moral — **physical upheaval reflecting spiritual truth.**
- *Athqālahā* signifies the **weight of human deeds upon the world** — creation bears moral consequence until the Day of exposure.
- The question *"mā lahā?"* captures disbelief confronted by certainty; it is the psychological shock of heedlessness meeting reality.
- The earth's testimony reveals **a universe of awareness**: everything that bears witness to Allah will one day bear witness against man.
- *Awḥā lahā* shows that all creation receives its command directly — **every atom obeys by divine address.**
- Humanity's dispersal (*aṣhtātan*) demonstrates that **identity in the Hereafter is moral, not social.**
- *Li-yuraw aʿmālahum* implies that deeds become visible realities — reward and punishment are not imposed but **unveiled consequences.**
- The "atom's weight" of good or evil proves that Allah's justice is absolute, leaving no room for oppression or omission.
- The surah is thus both **eschatological and ethical** — awakening gratitude, fear, and self-accountability in the believer's heart.

Theological Points of Surah az-Zalzalah

- **1. Proof of Bodily Resurrection:**
  The earth's upheaval and expulsion of its contents affirm literal

resurrection. Denial of the afterlife contradicts reason and revelation alike.

- **2. Divine Knowledge and Justice:**
  Every atom's weight is recorded and recompensed. Allah's justice is precise and all-encompassing — neither good nor evil is lost.
- **3. Speech of Creation:**
  The earth's testimony proves that **all creation is subject to divine command** and endowed with a form of awareness (*idrāk khilqī*).
- **4. Universality of Accountability:**
  All humans, regardless of status, will witness their deeds. Accountability is **individual, moral, and direct** — no intercession without divine permission.
- **5. Revelation as Rational Mercy:**
  The surah exemplifies the harmony of reason and revelation: intellect perceives justice; revelation discloses its ultimate scene.
- **6. Reality of the Moral Universe:**
  Deeds have ontological consequence; they exist as realities that will manifest. Moral law is **woven into the structure of creation.**
- **7. The Doctrine of Taklīf (Moral Responsibility):**
  Even the smallest act carries weight; therefore, all are morally bound to act with consciousness of the Hereafter.
- **8. Divine Will and Command:**
  The term *awḥā lahā* reaffirms that all natural phenomena operate by divine will, not autonomous causation — **a cornerstone of Maturidi theology.**
- **9. The Meeting of Justice and Mercy:**
  The atom's weight verses display balance: Allah's justice preserves moral order, His mercy offers hope for repentance.

- **10. Eschatological Awareness as Faith's Fulfilment:**
  Faith is perfected through certainty in resurrection. To live with awareness of *az-Zalzalah* is to transform every act into preparation for meeting Allah.

Surah al-ʿĀdiyāt – Verse 1

Arabic:
وَٱلْعَٰدِيَٰتِ ضَبْحًا

Tafsir:
"By the racers, panting loudly..."

- **"Al-ʿĀdiyāt"** — refers to **galloping horses**, especially in **battle**, running swiftly in the path of warfare or jihad
- **"Ḍabḥan"** — the sound of **panting breath**, heavy and sharp, produced by horses as they charge at full speed

Maturidi's Commentary:

- Maturidi explains that this is an **oath** — Allah swears by these powerful creatures and their determined motion.
- The **intensity** of their charge represents:
  - **Devotion**, **courage**, and **urgency**
  - Possibly also a **metaphor for the believers** racing forward in obedience or jihad
- Maturidi also notes: when Allah swears by something, it is a sign of its **importance**, **virtue**, or **usefulness** to truth.

Surah al-ʿĀdiyāt – Verse 2

Arabic:
فَٱلْمُورِيَٰتِ قَدْحًا

Tafsir:
"Then those that strike sparks of fire..."

- **"Al-mūriyāt"** — horses that **strike**, specifically with their **hooves**
- **"Qadhaḥan"** — causing **sparks** to fly by hitting the ground or stones

Maturidi:

- These are the **visual effects** of horses rushing into battle.
- Maturidi reads this as further **vivid imagery**: the scene is not still or gentle — it is full of **action**, **power**, and **sacrifice**.
- Some interpretations also see this as symbolic of the **impact of revelation** or the **heat of human struggle** in the path of Allah.

Surah al-ʿĀdiyāt – Verse 3

Arabic:
فَٱلْمُغِيرَٰتِ صُبْحًا

Tafsir:
"And those that raid at dawn..."

- **"Al-mughīrāt"** — horses (or their riders) that **launch attacks**, often interpreted as **raiding parties** or **military charges**
- **"Ṣubḥan"** — at **daybreak**, when visibility is low and **strategic advantage** is highest

Maturidi:

- This adds to the image of **disciplined, purposeful effort**.
- Maturidi observes that **dawn raids** were common in **military strategy**, requiring **bravery**, **planning**, and **commitment**.
- Whether literal or metaphorical, the oath portrays **energy devoted for a noble cause** — not chaos, but **order and intention** under divine awareness.

Verses 4–11 — the effect of that charge, the condition of the human soul, and the final reckoning.

Surah al-ʿĀdiyāt – Verse 4

Arabic:
فَأَثَرْنَ بِهِۦ نَقْعًا

Tafsir:
"Then raising therein clouds of dust..."

- **"Atharna"** — *they stir up*, cause movement or disturbance
- **"Naqʿan"** — dust, symbolizing the **violent momentum** of the charge

Maturidi's Commentary:

- Maturidi explains: this continues the imagery of **battle steeds**, suggesting that their effort leaves a visible **trail of disruption**, the **earth responding to their effort**.

- This dust cloud represents the **seriousness** and **scale** of what is being undertaken — not a symbolic struggle, but a **real fight in the path of truth**.
- He notes: such effort **is not hidden** — just like the dust cloud, the **impact of deeds** leaves a mark.

Surah al-ʿĀdiyāt – Verse 5

Arabic:
فَوَسَطْنَ بِهِۦ جَمْعًا

Tafsir:
"And penetrating into the midst of the gathering."

- The horses (or the warriors) **reach deep into the ranks of the enemy**, showing **courage**, **purpose**, and **total commitment**

Maturidi:

- This verse captures the **decisiveness** of the believers — they don't hesitate at the edges; they **drive straight to the core** of opposition.
- Maturidi interprets this both literally and symbolically:
    - Literally: the **fighters of truth** charging deep into falsehood
    - Spiritually: the **sincere believer** does not settle for shallow faith — he moves **to the center of obedience**, willing to **sacrifice** for Allah
- It marks the **climax** of the oath — and from the next verse onward, the **moral lesson begins**.

Surah al-ʿĀdiyāt – Verse 6

Arabic:
إِنَّ ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٌ

Tafsir:
"Indeed, mankind is ungrateful to his Lord."

- **"Kanūd"** — extremely **ungrateful**, **denying favor**, even **resentful** at times of hardship

Maturidi:

- Maturidi explains: after Allah shows the power and sincerity of **horses** used in the path of truth, He contrasts it with the **ungratefulness of man**.
- The term "kanūd" refers to someone who:
  - **Receives but doesn't recognize** blessings
  - **Fails to show gratitude** with heart or deed
  - **Complains quickly** when deprived, forgetting prior blessings
- This verse is a **rebuke**: *Even animals can serve with loyalty and effort — why does man, with intelligence and faith, show so much ingratitude?*

Surah al-ʿĀdiyāt – Verse 7

Arabic:
وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

Tafsir:
"And indeed, he is a witness to that."

- Mankind is not only ungrateful — he **knows it**, and his **own conscience testifies** to it

Maturidi:

- Maturidi comments that **self-awareness** is not lacking — humans are often **fully aware** of their negligence.
- This self-witnessing means:
    - On the **Day of Judgment**, man will have **no excuse**
    - Even now, in this world, the **heart rebukes itself**, unless completely corrupted

Surah al-ʿĀdiyāt – Verse 8

Arabic:
وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ

Tafsir:
"And indeed, he is intense in love of wealth."

- **"Al-khayr"** — here refers to **worldly possessions**, especially **wealth and material gain**
- **"Shadīd"** — intense, strong, excessive

Maturidi:

- Maturidi explains that this verse uncovers one of the **causes of man's ingratitude** — his **obsession with worldly gain**.
- This intense love:
    - **Distracts from remembrance of Allah**
    - Leads to **greed**, **stinginess**, and even **denial of truth**

- Maturidi emphasizes that loving wealth isn't condemned **in itself** — rather, it's the **excessive attachment** and **priority over Allah** that corrupts the soul.

Surah al-ʿĀdiyāt – Verse 9

Arabic:
أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ

Tafsir:
"But does he not know that when what is in the graves is scattered..."

- **"Buʿthira"** — turned upside down, **unearthed**, or **scattered**
- **"Mā fī al-qubūr"** — the **bodies**, but also symbolic of the **hidden contents of death and the unseen**

Maturidi:

- This verse introduces the **resurrection scene**:
  - The dead will be **brought forth**
  - Nothing buried — no person, no secret — will remain hidden
- Maturidi asks: *If man is so confident and greedy now, has he forgotten what comes after death?*

Surah al-ʿĀdiyāt – Verse 10

Arabic:
وَحُصِّلَ مَا فِى ٱلصُّدُورِ

Tafsir:
"And what is in the chests is laid bare."

- **"Ḥuṣṣila"** — brought out, **collected**, examined in detail
- Refers to the **intentions**, **secrets**, **beliefs**, and **hidden motives** stored in the heart

Maturidi:

- Maturidi highlights that this is **perfect justice**:
    - Judgment will not be based on **appearances**, but on **what truly resided inside the soul**.
- This verse complements verse 9: not only are the **bodies** raised, but the **hearts are exposed**.

Surah al-ʿĀdiyāt – Verse 11

Arabic:
إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

Tafsir:
"Indeed, their Lord on that Day is fully Aware of them."

- **"Khabīr"** — completely aware, with intimate, perfect knowledge

Maturidi:

- This verse is a **conclusion and warning**:
    - Allah is **not distant**, and His knowledge is not **general** — it is **precise**, **personal**, and **complete**
- Maturidi affirms: on the Day of Judgment, Allah's judgment will be based on:

- **Outward actions**
- **Inner thoughts**
- **Intentions and sincerity**

This final verse reminds that **divine knowledge is total** — nothing will be misjudged, and **every soul will see exactly what it deserves**.

Imam Maturidi Extended Commentary of Surah al-ʿĀdiyāt

Imam Maturidi interprets this powerful oath as **a moral and spiritual mirror** for mankind — beginning with the image of loyal steeds charging for their masters, then contrasting it with man's ingratitude toward his Creator. It is among the Qur'an's most vivid parables, transforming scenes of battle into lessons of devotion and accountability.

He begins with the divine oath: **"By the charging steeds that pant."** Maturidi explains that Allah swears by the horses of those who strive sincerely, likely those fighting in the path of God (*fī sabīlillāh*). The *ḍabḥ* (panting) conveys exertion, loyalty, and life. The succession of oaths — *by those that strike sparks*, *by those that charge at dawn*, *by those that stir dust and penetrate ranks* — paints a scene of disciplined obedience and selfless courage. Each act reflects **devotion and submission** to the command of the rider, a symbol of how creation responds to its Lord with total service.

For Maturidi, these verses are not merely martial; they **employ imagery to awaken moral contrast**. The horses obey their master without hesitation, yet man, endowed with reason and revelation, resists his Lord's call. Hence, the oaths establish a comparison: creation in full submission versus humanity in rebellion.

"Surely, man is ungrateful to his Lord."
The particle *inna* introduces a solemn declaration following the oaths.

Al-insān here, according to Maturidi, refers to the ungrateful man — the typical state of humanity when detached from divine remembrance. *Kanūd* is an emphatic term denoting **one who denies blessings, remembers injuries, and forgets favours.** It describes not atheism alone, but the moral attitude of entitlement and heedlessness toward Allah's generosity.

Maturidi states that this verse unveils **the root of human corruption** — ingratitude. The same breath with which man praises his own achievements he uses to forget his Creator. The imagery of the loyal steed thus exposes man's moral inversion: animals obey instinctively, but humans disobey knowingly.

"And indeed, he is a witness to that."
Maturidi offers two layers of meaning. First, man himself is **his own witness** — he knows his ingratitude inwardly, though he conceals it outwardly. Second, Allah is witness over his inner state, and the verse expresses the **mutual testimony of conscience and divine knowledge**. Even the ungrateful cannot plead ignorance of his neglect.

"And indeed, in his love of wealth he is intense."
Maturidi interprets *al-khayr* here as *māl* (wealth or worldly good). Human love of possession is not inherently blameworthy, but becomes destructive when it blinds man to the Giver. He is *shadīd* — vehement, unrestrained — in pursuit of gain. This attachment stems from the illusion that wealth ensures independence, while in truth, it reveals dependence upon creation. Thus, this verse explains the cause of man's ingratitude: excessive love of material security.

"Does he not know that when what is in the graves is scattered, and what is in the breasts is made manifest…"
Maturidi says these verses awaken man to the inevitability of exposure. *Buʿthira* (scattered) implies both resurrection and disclosure — bodies raised, secrets revealed. *Ḥuṣṣila mā fīṣ-ṣudūr* (what is in the breasts made

manifest) refers to the unveiling of intention (*niyyah*) and motive. Maturidi insists that the Day of Judgment will not only recompense deeds but **intentions and inner truths**, the unseen moral core of every action.

"Indeed, their Lord that Day will be fully aware of them."
The surah concludes with divine omniscience — *lakhabīr* (fully informed through and through). It does not imply that Allah was previously unaware, but that His awareness will become **manifest and consequential.** His knowledge will translate into judgment. Maturidi emphasises the rational foundation here: **if Allah sustains creation moment by moment, His awareness of it is constant and perfect.** Therefore, denying the Hereafter or divine knowledge contradicts both reason and revelation.

He concludes: *Sūrah al-ʿĀdiyāt* confronts man with a moral mirror — the loyal horses represent instinctive obedience; the human represents willful ingratitude. Those who fail to respond to divine command will be awakened by the scattering of graves, when obedience and disobedience will be weighed in perfect equity.

Maturidi Insights of Surah al-ʿĀdiyāt

- The divine oaths by the steeds symbolise **discipline, courage, and loyalty** — qualities of perfect servitude that contrast human neglect.
- The panting, sparks, and charge are metaphors for **life devoted to divine command** — each breath, step, and act aligned with purpose.
- *Kanūd* is the ungrateful soul — one who sees blessings yet attributes them to self. It is a psychological, not merely theological, condition.

- The pairing of *man's ingratitude* and *love of wealth* exposes the chain of delusion: self-love breeds materialism, which breeds forgetfulness.
- *He is a witness against himself* implies **inner moral awareness** — conscience as an internal prophet (*nabī al-qalb*).
- *What is in the breasts made manifest* points to the Qur'an's deep psychology: **intentions shape identity; hearts create realities.**
- The surah's tone moves from motion to stillness — from the thundering charge of horses to the silence of graves — reflecting the passage from worldly action to eternal reckoning.
- Maturidi highlights the coherence between this surah and *at-Takāthur*: both warn of worldly preoccupation, but *al-ʿĀdiyāt* exposes its emotional cause — **love of wealth and loss of gratitude.**
- Divine knowledge (*al-Khabīr*) is not distant observation but **sustaining awareness**; Allah's knowing is creative and governing.
- The surah is both ethical and metaphysical: it demands moral gratitude and intellectual recognition of divine omniscience.

Theological Points of Surah al-ʿĀdiyāt

- **1. Unity of Divine Action (Tawḥīd al-Afʿāl):**
  Allah swears by creation to show that all power, motion, and loyalty in creation operate only through His command.
- **2. Human Accountability and Free Will:**
  Man's ingratitude (*kanūd*) is a chosen moral state; thus, reward and punishment are just. Free will exists within divine creation, not apart from it.

- **3. Divine Knowledge and Justice:**
  Allah's awareness encompasses the unseen of hearts and the seen of deeds. Judgment is based on full knowledge, ensuring perfect justice.
- **4. Gratitude as Theological Duty:**
  Ingratitude is not only ethical failure but **a breach of faith** — denying the source of blessing is implicit rejection of the Benefactor.
- **5. Rational Proof of the Hereafter:**
  The scattering of graves and exposure of hearts (*buʿthira… ḥuṣṣila*) are rationally coherent with divine justice — ultimate accountability demands resurrection.
- **6. Love of Wealth as Idolatry:**
  Maturidi interprets excessive attachment to wealth as **functional shirk** — reliance on material power rather than divine sustenance.
- **7. Divine Oaths as Pedagogical Proofs:**
  The oaths (*qasamāt*) serve as rational signs, not mere emphatic devices; they direct reflection on nature's obedience to its Lord.
- **8. The Reality of the Heart (Qalb):**
  Since the heart's contents are revealed, belief and hypocrisy are real states of being, not abstractions. The heart is the locus of accountability.
- **9. Eschatological Certainty:**
  Resurrection and judgment are presented as **logical consequences of divine omniscience** — not speculative claims but necessities of justice.
- **10. Moral Paradox of Man:**
  Creation obeys without intellect; man disobeys despite intellect.

This irony, central to Maturidi thought, exposes the tragedy of ungrateful reason.

Surah al-Qāriʿah – Verse 1

Arabic:
ٱلْقَارِعَةُ

Tafsir:
"The Striking Calamity!"

- **"Al-Qāriʿah"** — literally: *the one that knocks, pounds, or strikes with force*.
    - It is one of the Qur'an's names for the **Day of Judgment**, emphasizing its **suddenness**, **impact**, and **terror**

Maturidi's Commentary:

- Maturidi explains that this name evokes the **violent shock** and **psychological panic** of that day.
- It will **strike the hearts** of mankind like a loud, stunning blow — something that cannot be ignored or mistaken.
- The word **itself** is meant to **shake the reader** — to pull attention toward the **ultimate reality** that awaits all.

Surah al-Qāriʿah – Verse 2

Arabic:
مَا ٱلْقَارِعَةُ

Tafsir:
"What is the Striking Calamity?"

- A rhetorical question that draws attention to the **severity and magnitude** of what is coming

Maturidi:

- This verse is not for clarification, but to **magnify the horror** of al-Qāriʿah.
- Maturidi says: *What can truly prepare you for it? What can make you understand the scale of what is approaching?*
- The repetition and question format are used in the Qur'an to instill **awe**, **curiosity**, and **fear of accountability**.

Surah al-Qāriʿah – Verse 3

Arabic:
وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ

Tafsir:
"And what can make you know what the Striking Calamity is?"

- **"Mā adrāka"** — standard Qur'anic phrasing for something **beyond full human comprehension**

Maturidi:

- This verse reinforces that the **true nature** of the Day of Judgment **cannot be grasped** until it arrives.
- Maturidi emphasizes:
    - It is not just **one event** — it is the **total collapse** of worldly reality and the **beginning of eternal consequence**.

- Human minds can imagine terror, but this terror is **absolute**, and its **source is divine command**.

Verses 4–11 — the upheaval of creation, the weighing of deeds, and the fates of the people.

Surah al-Qāriʿah – Verse 4

Arabic:
يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ

Tafsir:
"On the Day when people will be like scattered moths..."

- **"Al-farāsh al-mabthūth"** — scattered moths or butterflies, fluttering in chaos, with no order or control

Maturidi's Commentary:

- Maturidi interprets this as a description of the **total disorientation of humanity** on the Day of Judgment:
  - People will be in **panic**, **rushing in every direction**, **overwhelmed**, like insects drawn to a flame
- It also symbolizes **helplessness**:
  - Just as moths lack direction and strength, so will humans stand before Allah — **powerless**, **vulnerable**, and **exposed**
- This is a **humbling verse**, breaking the illusion of **human mastery** and **worldly control**

Surah al-Qāriʿah – Verse 5

Arabic:
وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ

Tafsir:
"And the mountains will be like carded wool..."

- **"Al-ʿihn al-manfūsh"** — loose, fluffed wool that has been pulled apart and **scattered**

Maturidi:

- Maturidi explains that **mountains**, usually symbols of **strength and permanence**, will become like **soft, weightless fibers** — meaningless and powerless.
- This verse illustrates the **complete reversal** of what we assume to be unchangeable.
- Just as man will be **scattered like moths**, the mountains will be **dismantled into dust** — nothing will retain the form or strength it once had.

Surah al-Qāriʿah – Verse 6

Arabic:
فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ

Tafsir:
"Then as for the one whose scales are heavy [with good deeds]..."

- **"Thaqulat mawāzīnuhu"** — his **scales are weighty**, i.e., he has **many sincere good deeds** that are accepted by Allah

Maturidi:

- Maturidi affirms: on the Day of Judgment, **deeds will be weighed**, not only in number, but by:
    - **Sincerity (ikhlāṣ)**
    - **Accordance with divine truth**
    - **Effect on the soul and society**
- This verse gives hope — even if one has **few deeds**, if they are **done sincerely**, they may carry **great weight**

Surah al-Qāriʿah – Verse 7

Arabic:
فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ

Tafsir:
"He will be in a pleasant life."

- **"ʿĪshah rāḍiyah"** — a life that is **pleasing**, **satisfying**, and **approved** by the soul

Maturidi:

- Maturidi explains:
    - This refers to the **comfort of Paradise**
    - But more than material joy, it indicates **inner contentment** — the soul will be **at peace**, knowing it has pleased its Lord
- This is the **reward of both the soul and the body**, eternal and perfect

Surah al-Qāriʿah – Verse 8

Arabic:
وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ

Tafsir:
"But as for the one whose scales are light..."

- **"Khaffat mawāzīnuhu"** — the balance tilts toward **loss**, because of **lack of sincere deeds**, or their **rejection** due to arrogance, hypocrisy, or disbelief

Maturidi:

- The lightness of the scale symbolizes a **life lived heedlessly** — without preparing for the Hereafter.
- Maturidi warns: even many deeds can weigh nothing if they lack **faith**, **intention**, or **obedience**.

Surah al-Qāriʿah – Verse 9

Arabic:
فَأُمُّهُۥ هَاوِيَةٌ

Tafsir:
"Then his refuge will be the abyss."

- **"Ummuhu"** — literally "his mother", meaning **his final home**, where he will **return to or be cradled by**
- **"Hāwiyah"** — a name for **Hellfire**, especially its **deepest, most crushing pit**

Maturidi:

- Maturidi explains:
    - The term "mother" here is **ironic** — just as a mother **embraces**, so will the **Fire engulf** the disbeliever.
    - It is a complete **inversion** — what should be nurturing (like a mother) becomes **destructive**.
- This is meant to evoke **fear** and **shock** — one's "home" will be **flame**, not safety.

Surah al-Qāriʿah – Verse 10

Arabic:
وَمَآ أَدْرَىٰكَ مَا هِيَهْ

Tafsir:
"And what can make you know what it is?"

- Another rhetorical device to **magnify the horror** of the hāwiyah — what can prepare you for it?

Maturidi:

- Maturidi teaches that this is used in the Qur'an when describing **extreme realities** beyond the reach of our experience
- It invites the listener to **reflect deeply**, and to **fear** what cannot be fully grasped

Surah al-Qāriʿah – Verse 11

Arabic:
نَارٌ حَامِيَةٌۢ

Tafsir:
"It is a blazing Fire."

- **"Hāmiyah"** — intensely **hot**, **fierce**, **raging**

Maturidi:

- This verse gives the final definition of hāwiyah: a **burning fire**, not metaphorical, but **real and consuming**
- Maturidi affirms: this fire is the **final destination** of those who **rejected**, **denied**, or **abandoned their responsibility**

Imam Maturidi Extended Commentary of Surah al-Qāriʿah

Imam Maturidi explains that *Sūrah al-Qāriʿah* opens with a **blast of awe and terror**, awakening the heedless heart to the final reality of the Resurrection. It announces the certainty of divine judgment with such force that the word itself — *al-Qāriʿah* ("the Striker, the Calamity") — echoes like the event it describes.

He writes that the repetition — *al-Qāriʿah, mā al-Qāriʿah, wa mā adrāka mā al-Qāriʿah* — signifies **the inexpressibility of the Day's horror.** When the Qur'an says "What will make you know?" it is not seeking an answer but conveying that human reason cannot fully grasp what it means until it occurs. For Maturidi, this reflects **the epistemological limit of the intellect before revelation** — the unseen realities of the Hereafter can only be known through divine disclosure.

"The Day when mankind will be like scattered moths."
Maturidi comments that *farāsh mabthuṯh* (dispersed moths) describes the confusion and helplessness of people when the trumpet is blown. Moths swarm blindly toward light, fluttering without direction — an apt metaphor for human panic before divine power. All pride, control, and hierarchy collapse; kings and slaves alike scatter in dread. The verse

encapsulates the complete **disintegration of worldly order** before the majesty of the Creator.

"And the mountains will be like carded wool."
The mountains, symbols of permanence and strength, dissolve into nothingness — *ʿihn manfūsh* (fluffed wool). Maturidi notes the perfect metaphor: wool once compact is now light and drifting; similarly, the earth's mightiest forms disintegrate. This transformation demonstrates Allah's absolute dominion over creation and serves as **a rational proof of resurrection** — the One who annihilates such vast structures can easily recreate the human being.

After depicting cosmic collapse, the surah turns to judgment:

"Then as for him whose scales are heavy, he will be in a life well-pleasing."
Maturidi explains that the *mīzān* (scale) is a metaphor for divine justice — not necessarily a physical balance, though Allah can manifest it as such. What is weighed are **deeds measured by sincerity**, for in Maturidi's theology, **the value of an act lies in intention** (*niyyah*) and conformity to truth, not in quantity. He notes that *thaqūlat mawāzīnuh* (heavy scales) signifies the predominance of righteousness over sin — through faith, repentance, and divine mercy. The phrase *ʿīshah rāḍiyah* (a life well-pleasing) denotes eternal contentment, not merely pleasure — satisfaction shared between the servant and his Lord.

"But as for him whose scales are light, his mother will be the abyss."
Here Maturidi analyses the imagery with profound insight. The phrase *ummuhu hāwiyah* (his mother is the abyss) expresses total loss of refuge. The word *umm* (mother) usually signifies comfort, origin, and protection — yet here, it is inverted. His only "mother" is the abyss itself, meaning **Hell becomes his dwelling, his cradle, and his enclosure.** This inversion represents the **complete alienation of the soul** that sought comfort in falsehood; it finds its true home in destruction.

"And what will make you know what it is? It is a blazing fire."
Maturidi interprets *nār ḥāmiyah* (blazing fire) as fire intensified beyond human imagination — both physical and moral punishment. It burns not only bodies but **the arrogance that denied truth.** The verse closes the circle of the surah's rhythm: from the striking calamity that awakens, to the fire that seals. The repetition of divine questioning (*mā adrāka*) frames the entire narrative in awe, teaching that the unseen can only be approached through faith, not through speculation.

Maturidi concludes that *Sūrah al-Qāriʿah* is a **miniature Day of Judgment** — beginning with the trumpet of terror, dissolving the cosmos, separating destinies, and sealing fates. Its purpose is not merely to describe the end, but to **awaken the intellect**: if the mountains crumble and the world perishes, how can man, frail and dependent, deny his own reckoning?

Maturidi Insights of Surah al-Qāriʿah

- The repetition *al-Qāriʿah* three times is **a verbal earthquake** — echoing the sudden, striking nature of the Resurrection.
- The surah transitions from cosmic terror to moral consequence — **outer collapse mirrors inner accountability.**
- *Mankind like scattered moths* depicts disorientation when false securities vanish; it is **the psychology of terror** before divine majesty.
- The mountains as *carded wool* express that even the most solid things are contingent — creation is fragile before the Creator.
- The *mīzān* (scales) signify divine justice; Maturidi stresses that sincerity (*ikhlāṣ*) and truth (*ṣidq*) weigh more than quantity.

- The righteous experience *ʿīshah rāḍiyah* — not mere comfort, but **reciprocal satisfaction between servant and Lord** (*raḍiya Allāhu ʿanhu wa raḍiya ʿan Allāh*).
- The sinner's "mother" being Hell (*ummuhu hāwiyah*) is a **psychological inversion** — the very thing he sought refuge in (worldly comfort) becomes his destruction.
- *Nār ḥāmiyah* symbolises punishment that reaches inward — burning through the illusions of arrogance, not only the flesh.
- The surah exemplifies Qur'anic pedagogy: **description awakens reflection**, reflection awakens repentance.
- Maturidi observes that the sequence of verses portrays **the total hierarchy of divine justice**: cosmos → man → heart → fate.

Theological Points of Surah al-Qāriʿah

- **1. Proof of Resurrection:**
  The disintegration of mountains and scattering of mankind demonstrate that **re-creation after destruction is rationally possible**, affirming bodily resurrection.
- **2. Divine Omnipotence:**
  The transformation of nature testifies that all permanence belongs only to Allah — the sole Necessary Being (*al-Wājib al-Wujūd*).
- **3. Reality of the Hereafter:**
  The surah provides sensory imagery for unseen truths — fire, scale, and abyss — establishing that the afterlife is **a real, not symbolic, existence.**
- **4. Accountability and Divine Justice:**
  The scales (*mawāzīn*) represent precise judgment. Allah's justice

weighs deeds by sincerity and intent, aligning with Maturidi's doctrine of ʿ**adl** and moral responsibility.

- **5. Reward and Punishment by Measure:**
  Thaqūlat (heaviness) and *khaffat* (lightness) depict proportionality — the principle that recompense corresponds to moral weight.
- **6. Human Limitation in Knowing the Unseen:**
  "What will make you know?" affirms that knowledge of the Hereafter is accessible only through **revelation (samʿiyyāt)**, not pure reason.
- **7. Fire as Divine Act:**
  The description *nār Allāh* implies that punishment and mercy both operate directly by divine will — **no secondary agents act independently.**
- **8. Dual Nature of the Soul's End:**
  The believer's soul finds a nurturing abode (*ʿīshah rāḍiyah*), while the disbeliever's soul finds a destructive womb (*ummuhu hāwiyah*) — illustrating divine symmetry.
- **9. The Qur'an as Rational Admonition:**
  Maturidi views the surah as a **logical appeal to reflection** — time, transience, and order testify to divine power, confirming that denial of the afterlife is irrational.
- **10. Certainty and Accountability:**
  The progression from question to consequence reflects the moral journey of the intellect: **from curiosity, to realization, to submission.**

Surah at-Takāthur – Verse 1

Arabic:
أَلْهَىٰكُمُ ٱلتَّكَاثُرُ

Tafsir:
"Rivalry in worldly increase has distracted you."

- **"Alhākum"** — *it diverted you*, *preoccupied you*, pulled your focus away
- **"At-takāthur"** — striving for **more and more**, **competition in accumulating** wealth, children, power, or status

Maturidi's Commentary:

- Maturidi explains that this verse condemns the **obsessive pursuit of worldly abundance** — not because wealth is inherently evil, but because the **desire to surpass others** leads to **heedlessness**.
- It is **not need**, but **competition** that corrupts: the race to "have more than others" blinds one to **the Hereafter**, **gratitude**, and **spiritual responsibility**.
- Maturidi also warns that this preoccupation leads people to **neglect knowledge**, **waste time**, and become **arrogant** — all signs of a heart disconnected from Allah.

Surah at-Takāthur – Verse 2

Arabic:
حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ

Tafsir:
"Until you [even] visit the graves."

- **"Zurtum al-maqābir"** — literally: *you visit the graves*, a **metaphor for death** or the final journey to the grave

Maturidi:

- Maturidi clarifies:
    - This "visit" is the **temporary nature** of worldly life — just as we visit a place for a short while, our stay in this world ends with the grave.
    - People remain **obsessed with accumulating**, **competing**, and **claiming superiority** even up until **death** overtakes them.
- He explains this is a **rebuke**: *You lived as though you would never die — until your soul is taken, and only then do you face reality.*

Verses 3–8 — certainty of the Afterlife, vision of Hell, and full accountability.

Surah at-Takāthur – Verse 3

Arabic:
كَلَّا سَوْفَ تَعْلَمُونَ

Tafsir:
"No! You will surely come to know."

- **"Kallā"** — a sharp rebuke: *No!* or *Never!* — meant to **cut off the delusion**
- **"Sawfa taʿlamūn"** — *Soon you will know* — a direct warning that **reality** is approaching

Maturidi's Commentary:

- Maturidi interprets this as a **stern wake-up call**:
    - The people who are **distracted by worldly rivalry** are being told: *you will soon learn the truth — but too late.*
- This "knowing" refers to the **knowledge that comes with death**, or in the **graves**, when the veil of worldly life is lifted.
- Maturidi emphasizes: this is not **academic knowledge** — this is the **painful knowledge of consequence**, faced in the Hereafter.

Surah at-Takāthur – Verse 4

Arabic:
ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

Tafsir:
"Then again — no! You will surely come to know."

- A second **emphatic repetition**, intensifying the **certainty and seriousness** of the warning

Maturidi:

- The repetition is not redundant — it emphasizes the **inevitability** of reckoning:
    - First at the **time of death**
    - Then again at the **Resurrection**
- Maturidi explains: this dual knowledge reflects **two stages**:

1. The moment of **dying**, when truth becomes clear
2. The moment of **judgment**, when reward or punishment is given

- Each stage delivers a kind of **knowing that was ignored** in life.

Surah at-Takāthur – Verse 5

Arabic:
كَلَّا لَوْ تَعْلَمُونَ عِلْمَ ٱلْيَقِينِ

Tafsir:
"No! If you only knew with the knowledge of certainty..."

- **"ʿIlm al-yaqīn"** — the **knowledge of certainty**: not conjecture, not assumption, but **absolute conviction**

Maturidi:

- Maturidi explains the concept of **three levels of certainty** (from other Qur'anic usage):
    1. ʿ**Ilm al-yaqīn** — knowledge based on clear evidence
    2. ʿ**Ayn al-yaqīn** — certainty through seeing
    3. **Ḥaqq al-yaqīn** — direct, undeniable experience
- This verse shows that if people had **true, internalized certainty**, they would **not be deceived by this world**.
- Maturidi emphasizes: **the truth is available**, but people **turn away from it** out of **desire**, not ignorance.

Surah at-Takāthur – Verse 6

Arabic:
لَتَرَوُنَّ ٱلْجَحِيمَ

Tafsir:
"You will surely see the Hellfire."

- **"La-tarawunna"** — double emphasis: *you will definitely, without doubt, see*
- **"Al-Jaḥīm"** — one of the names of **Hell**, describing its **blazing flame**

Maturidi:

- This is a **divine promise** — the disbelievers, and all those heedless of the truth, will be **shown Hell** with their own eyes.
- Maturidi also interprets it as part of **resurrection and accountability** — Hell is not a theory, it is **a visible reality**, one that will confront people **directly**.

Surah at-Takāthur – Verse 7

Arabic:
ثُمَّ لَتَرَوُنَّهَا عَيْنَ ٱلْيَقِينِ

Tafsir:
"Then you will surely see it with the eye of certainty."

- **"ʿAyn al-yaqīn"** — the **eye of certainty**: seeing with your own eyes, with **no room for denial**

Maturidi:

- This builds upon verse 5 — what was once only **available as knowledge**, now becomes **a witnessed reality**.
- Maturidi says: on that Day, all excuses vanish. The truth is **no longer taught**, it is **shown**.
- This moment is the **crushing of false confidence** — when man sees, with his own eyes, what he refused to believe in this world.

Surah at-Takāthur – Verse 8

Arabic:
ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ

Tafsir:
"Then, on that Day, you will surely be asked about the blessings."

- **"Al-naʿīm"** — every form of **worldly pleasure**, **comfort**, **opportunity**, and **gift from Allah**

Maturidi:

- Maturidi teaches that this is a **universal warning** — every person will be questioned:
    - How did you use your **health**, **wealth**, **time**, **knowledge**, and **privilege**?
- He stresses that even **permissible enjoyment** is not free from accountability:
    - It doesn't mean enjoyment is forbidden — but **gratitude**, **awareness**, and **wise use** are expected
- This final verse shows the **moral seriousness** of life: even **blessings**, if unacknowledged, can become **burdens in the Hereafter**.

Imam Maturidi Extended Commentary of Surah at-Takāthur

Imam Maturidi writes that *Sūrah at-Takāthur* is among the most profound admonitions in the Qur'an, unveiling the **spiritual blindness caused by material rivalry** and the **awakening certainty that awaits in**

the Hereafter. It captures the entire human drama: distraction, death, realization, and reckoning.

"Rivalry in worldly increase has distracted you."
Maturidi explains that *takāthur* means vying for superiority through quantity — wealth, children, lineage, followers, or status. It is not the possession of wealth that is condemned, but **the pride and heedlessness born from comparison.** The term *alhākum* (has distracted you) denotes preoccupation — the heart so absorbed in worldly accumulation that it forgets its Creator and end. This distraction, he states, represents the essence of heedlessness (*ghaflah*), whereby temporal pursuits veil eternal truth.

He notes that the plural form ("you all") indicates that this affliction is collective — societies as well as individuals compete for dominance, and thus share in moral loss. Such rivalry replaces gratitude with greed and unity with envy.

"Until you visit the graves."
Maturidi observes that this is among the most poignant metaphors in the Qur'an. The word *zurtum* ("you visit") suggests that **the grave is not the final home** but a temporary station — a visitation before the return to Allah. Death interrupts rivalry, forcing the soul to behold the reality it ignored. Those who once competed in this world are now equal in dust. The phrase subtly rebukes human arrogance: even death, which should awaken wisdom, becomes another domain of vanity, as people boast over the number of their dead or the grandeur of their tombs.

"No indeed! You will soon know."
The double repetition (*kallā sawfa taʿlamūn… thumma kallā sawfa taʿlamūn*) intensifies warning. Maturidi explains that repetition signifies **graduation from knowledge by report to knowledge by experience.** The first knowing occurs at death, the second at resurrection. The

heedless will learn the truth first in the grave and again on the Day of Judgment — when knowledge is no longer beneficial.

"No indeed! If you knew with certain knowledge, you would surely see the blazing fire."
Here, Maturidi discusses the three degrees of certainty (*yaqīn*) known in theology:

1. **ʿIlm al-yaqīn** – knowledge of certainty (through information).
2. **ʿAyn al-yaqīn** – vision of certainty (through direct sight).
3. **Ḥaqq al-yaqīn** – truth of certainty (through experience).

This verse addresses the first two. If man possessed *ʿilm al-yaqīn* — true intellectual conviction in the reality of the Hereafter — he would perceive the Hellfire now by the eye of the heart. But since most knowledge is only theoretical, it fails to govern conduct. At death, the veil lifts, and *ʿilm* turns to *ʿayn* — what was known abstractly becomes seen vividly.

"Then you will surely see it with the eye of certainty."
Maturidi interprets this as confirmation that **the realities of the Hereafter are presently veiled, not absent.** Their unveiling at death is not creation of a new world but revelation of the true one. Every soul will behold what it denied.

"Then you will surely be asked on that Day about the blessings."
This final verse, he says, transforms the surah's tone from warning to reckoning. *An-naʿīm* (the blessings) includes every comfort: health, wealth, safety, leisure, companionship — all of which are **trusts (amānāt)** for which man is accountable. The meaning is not that enjoyment is forbidden, but that ingratitude and misuse turn blessing into liability.

Maturidi quotes the prophetic principle implicit here: "The first question on the Day of Judgment will be about the blessing of health and

security." He concludes that the surah ends where all reflection must begin — with gratitude. For when man remembers that every delight will be questioned, the delight itself becomes worship.

Maturidi Insights of Surah at-Takāthur

- *Takāthur* is the disease of comparison — **measuring worth by numbers instead of virtue.**
- The verse *"Until you visit the graves"* subtly affirms **life after death** — the grave is visitation, not extinction.
- Rivalry distracts because it binds the heart to the transient; remembrance frees because it orients the heart to the eternal.
- The repetition of "You will soon know" reflects the **two unveilings**: the first in the grave, the second on the Day of Resurrection.
- The three stages of certainty — *ʿilm, ʿayn, ḥaqq* — mark the journey from faith by report to faith by vision.
- True knowledge (*ʿilm al-yaqīn*) is transformative; theoretical belief without reflection remains inert.
- The imagery of Hellfire is not merely punitive but **expository** — showing what heedlessness conceals.
- The final verse turns moral reflection into spiritual accountability: every favour is a test of gratitude.
- Maturidi notes the pairing of this surah with *Sūrah al-ʿAṣr*: both contrast heedlessness and salvation, but here the focus is **on the inner cause of heedlessness — worldly rivalry.**

- He regards *Sūrah at-Takāthur* as a mirror of the human ego — revealing how abundance can lead to emptiness when detached from remembrance.

Theological Points of Surah at-Takāthur

- **1. The Doctrine of Accountability:**
  Every blessing is a trust (*amānah*). Allah's justice requires that man be questioned about how he used divine gifts — proof of moral responsibility (*taklīf*).
- **2. Reality of the Hereafter:**
  Death is not annihilation but transition. *"Until you visit the graves"* affirms resurrection and refutes the materialists (*dahriyyah*) who denied life after death.
- **3. Knowledge and Certainty:**
  Faith is graded: *ʿilm al-yaqīn*, *ʿayn al-yaqīn*, *ḥaqq al-yaqīn*. True belief (*īmān ḥaqqī*) arises when intellectual conviction shapes moral action.
- **4. The Temporal Nature of the World:**
  Oaths by time and warnings of rivalry express the Maturidi conviction that **the world is contingent** (*ḥādith*) and perishing. Only Allah is Eternal.
- **5. Human Freedom and Responsibility:**
  Distraction (*alhākum*) is chosen, not compelled. Man turns away by will, proving that divine accountability is just.
- **6. Gratitude as Rational Duty:**
  Every blessing (*naʿīm*) demands acknowledgment. Reason itself dictates that ungrateful use of bounty is blameworthy.

- **7. Epistemology of Faith:**
  Maturidi draws theology and psychology together: knowledge without contemplation remains potential; reflection transforms it into *yaqīn*.
- **8. Divine Justice and Mercy:**
  The warning of Hell is mercy in disguise — a call to awaken before certainty becomes too late. Fear here serves as moral medicine.
- **9. Equality in Death:**
  Rivalry dissolves at the grave; divine justice levels all distinctions of wealth and lineage. Only faith and deed remain.
- **10. Moral Aim of Revelation:**
  The sūrah embodies revelation's ethical purpose: to **redirect human striving** from competition in wealth to competition in virtue — *fī dhālika falyatanafasi l-mutanāfisūn* (83:26).

Surah al-ʿAṣr – Verse 1

Arabic:
وَٱلْعَصْرِ

Tafsir:
"By Time!"

- **"Al-ʿAṣr"** — can mean:
  - The **passing of time itself**
  - The **afternoon period** (a crucial part of the day when actions are completed)
  - Or more broadly: the **age** or **era**

Maturidi's Commentary:

- Maturidi explains that Allah swears by **time** because of its **tremendous significance**:
    - It is the **container of all human deeds**
    - It is **non-renewable** — once passed, it never returns
    - It is the **field in which salvation or loss is earned**
- According to Maturidi, this oath calls attention to **human heedlessness**: people waste time chasing **temporary gains**, unaware that every passing moment brings them closer to **death and judgment**.
- The swearing by **al-ʿAṣr** also carries a **moral urgency** — the time is **slipping**, and **accountability is near**.

Surah al-ʿAṣr – Verse 2

Arabic:
إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ

Tafsir:
"Indeed, mankind is in [a state of] loss."

- **"Khusr"** — loss, ruin, failure — especially in a **spiritual and eternal sense**

Maturidi:

- Maturidi explains that this statement is **general and absolute**: without exception, the human being is **headed for ruin**, unless something intervenes.

- The word “fi khusr” implies **being surrounded by loss**, immersed in it, with **no escape** unless action is taken.
- This verse reflects the **reality of the human condition**:
    - Born into need and weakness
    - Tempted by desires
    - Distracted by dunya (worldly life)
    - And destined for death
- Maturidi stresses that the **true loss** is not in wealth or failure in worldly terms — it is in **missing the purpose of life** and facing **eternal regret**.

Surah al-ʿAṣr – Verse 3

Arabic:
إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْاْ بِٱلْحَقِّ وَتَوَاصَوْاْ بِٱلصَّبْرِ

Tafsir:
”Except for those who believe, and do righteous deeds, and advise one another to truth, and advise one another to patience.”

- This verse lists **four conditions** to **escape total loss**:
    1. **Īmān (Faith)** — sincere belief in Allah and the unseen
    2. ʿ**Amal Ṣāliḥ (Righteous Deeds)** — actions that reflect faith, done sincerely and correctly
    3. **Tawāṣī bil-Ḥaqq (Mutual Encouragement to Truth)** — calling others to uphold truth, justice, and integrity
    4. **Tawāṣī biṣ-Ṣabr (Mutual Encouragement to Patience)** — enduring hardship, resisting sin, persevering in good

Imam Maturidi explains:

- Maturidi highlights that this verse is **concise but complete** — it lays out the **path to salvation**:
    - Faith alone is **not enough** without action
    - Deeds alone are **not enough** without **truth and patience**
    - And individual righteousness is incomplete without **social responsibility** — urging others toward good
- He explains that "tawāṣaw" (they advise each other) implies **ongoing mutual support** — a society of believers who help one another **stay firm** in truth and patience.
- Patience, Maturidi adds, is **not passive waiting**, but **active endurance** — of hardship, mockery, delay in reward, and struggle for the sake of Allah.

Imam Maturidi Extended Commentary of Surah al-ʿAṣr

Imam Maturidi explains that this short yet comprehensive sūrah is **a complete summary of the human condition** — the fate of every person in relation to time, faith, and moral responsibility. In just a few verses, it defines salvation and ruin in absolute terms, grounding both in the relationship between **belief, action, and perseverance.**

He begins with Allah's oath: **"By al-ʿAṣr."**
Maturidi states that Allah swears only by what possesses great significance. Here, *al-ʿAṣr* (time, the declining day, or the epoch of history) symbolizes the **flow of existence and the decay of opportunity**. Time is the arena of human deeds, the stage upon which divine law unfolds. Every moment that passes diminishes life and brings one closer to judgment. Thus, the oath by time is simultaneously a warning and a

reminder: **the human being is bound by mortality and measured by what he does within that passing span.**

Maturidi notes multiple interpretations of *al-ʿAṣr*:

- Some said it refers to **the afternoon**, a moment of decline symbolizing life's waning.
- Others said it refers to **all of time**, the entirety of human history.
- And some said it refers to **the era of the Prophet** ﷺ, when truth was manifested and proof established.
  All meanings, he writes, converge on one truth — that **time itself is a sign of divine wisdom and a proof of human accountability**.

"Indeed, man is in loss."
Here, Maturidi emphasizes the universality of the statement: *al-insān* (man) is indefinite and general, including every human being without exception. Loss (*khusr*) means **failure, deprivation, and diminution** — losing one's purpose, wasting life, and forfeiting eternal gain. He observes that every breath spent heedlessly diminishes man's capital of existence. The human being begins with life as an investment and continually spends it; only those who invest in faith and good works find profit.

Maturidi explains that this verse also refutes the self-deception of those who imagine worldly success to be gain. Material prosperity without faith is loss, for it ends at death. The only true profit is eternal — the increase of the soul in nearness to Allah.

"Except those who believe and do righteous deeds."
Here lies the first exception from universal loss. Maturidi clarifies that *īmān* (faith) is knowledge and affirmation of truth, not mere imitation or external claim. *ʿAmal ṣāliḥ* (righteous deed) is every act that aligns with revelation and sincerity. The combination of faith and action represents **the balance of conviction and obedience**, mind and limb, creed and

conduct. Belief without works is incomplete; works without belief are hollow. Salvation, therefore, rests on harmony between inner certainty and outer righteousness.

"And enjoin one another to truth."
Maturidi remarks that the third quality — *tawāṣaw bi'l-ḥaqq* — introduces **the communal dimension of faith.** Religion is not solitary; believers must mutually counsel and support one another in truth. *Ḥaqq* (truth) here includes faith, justice, and sincerity. The act of *tawāṣī* (mutual exhortation) implies continuous interaction — a community that sustains each other upon principle, not convenience.

"And enjoin one another to patience."
Finally, *tawāṣaw bi'ṣ-ṣabr* completes the circle of virtue. Maturidi defines *ṣabr* as steadfast endurance in obedience, restraint from sin, and acceptance of divine decree. Truth requires patience because adhering to it entails hardship. Without patience, faith falters and righteousness declines. Thus, patience is the **safeguard of belief and action** — the root that sustains the tree of spiritual life.

Imam Maturidi concludes that *Sūrah al-ʿAṣr* is a mirror for all humanity. It divides mankind into two categories: those who lose life by heedlessness, and those who redeem it through faith, good deeds, truth, and perseverance. It is, in essence, **a covenant of purpose** — a concise theology of salvation reminding the believer that time itself is a test, and that eternal success depends on how that test is answered.

Maturidi Insights of Surah al-ʿAṣr

- The oath *"By time"* awakens human consciousness to the **brevity and value of life**; every moment is divine capital that must be invested.

- Loss (*khusr*) is not merely worldly failure but **spiritual bankruptcy** — the wasting of life without faith.
- Faith and action are inseparable; the first without the second is claim without proof, the second without the first is body without soul.
- *Tawāṣaw bi'l-ḥaqq* reflects **the communal ethic of Islam** — believers are moral guardians of one another.
- *Truth* encompasses creed (tawḥīd), justice, honesty, and fulfilling rights.
- *Patience* (*ṣabr*) is the moral strength to persist upon truth through hardship and delay. Without it, moral conviction collapses.
- The sequence — faith, works, truth, patience — mirrors the journey of faith: **inner belief, outer obedience, social responsibility, and enduring perseverance.**
- Maturidi sees this sūrah as the Qur'an's **epitome of guidance**: a few words summarizing all revelation — belief in Allah, righteous conduct, and steadfastness.
- It teaches that religion is lived in time but aimed at eternity; thus, the believer transforms fleeting moments into everlasting reward.
- The sūrah is often recited among the Companions when parting — a practical sign that reflection upon time should accompany every end and beginning.

Theological Points of Surah al-ʿAṣr

- **1. Divine Oath as Revelation:**
  Allah's oath by time (*al-ʿAṣr*) establishes the created world as evidence of His lordship. Every passing moment is a witness to **rubūbiyyah (sustaining power)**.

- **2. Universality of Human Accountability:**
  "Man is in loss" applies to all humanity, proving that salvation depends on faith and obedience, not birth or lineage — consistent with Maturidi's doctrine of **moral responsibility.**
- **3. Integration of Faith and Action:**
  Īmān and *ʿamal ṣāliḥ* are interdependent. Maturidi rejects both antinomian separation and mere formalism. True faith must yield action.
- **4. Rational Recognition of Obligation:**
  Reason discerns that life is limited and that purpose demands gratitude. Thus, human intellect (*ʿaql*) confirms the Qur'anic truth that negligence equals loss.
- **5. Collective Moral Duty:**
  The command to *enjoin one another to truth and patience* establishes **mutual moral responsibility** (*al-amr bi'l-maʿrūf wa'n-nahy ʿan al-munkar*), a communal duty central to Maturidi theology.
- **6. The Nature of Patience (Ṣabr):**
  Patience is not passive endurance but active steadfastness. It is the believer's rational submission to divine decree — *taslīm maʿa al-ʿaql*.
- **7. The Concept of Time as Proof of God:**
  The passage of time reveals contingency — all created things decay. Therefore, reason points to an Eternal Creator beyond time (*al-Qadīm al-Bāqī*).
- **8. Salvation by Divine Mercy and Human Response:**
  While success is by Allah's grace, loss results from neglect of divinely granted capacity (*istiṭāʿah*). This balance affirms both divine sovereignty and human freedom.

- **9. Simplicity of the Path to Salvation:**
  Faith, good works, truth, and patience encompass the entire creed and law. Maturidi calls this the **Qur'an's summary of all religion**.
- **10. Time as a Spiritual Mirror:**
  The surah makes time itself a teacher: as moments perish, so will man unless he turns transience into worship. Awareness of mortality leads to eternal consciousness of Allah.

Surah al-Humazah – Verse 1

Arabic:
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

Tafsir:
"Woe to every slanderer and backbiter!"

- **"Wayl"** — a word denoting **severe destruction**, **punishment**, or a **valley in Hell**
- **"Humazah"** — one who **slanders** or insults others with **gestures, mockery, or behind-the-back criticism**
- **"Lumazah"** — one who **verbally attacks**, **reproaches**, or **defames** people to their face

Maturidi's Commentary:

- Maturidi states that this verse opens with a strong **divine curse** — not against disbelief explicitly, but against **character corruption**.
- According to Maturidi, these terms describe:
  - Those who **belittle others** constantly

    - Who are **obsessed with fault-finding**, whether through **body language**, **sarcasm**, or **direct abuse**

- This verse indicates that **ethical failure**, even without open kufr, can earn the **wrath of Allah** if persistent and unrepentant.
- Maturidi highlights that **social harm**, done through the tongue and attitude, can be as severe in consequence as **material oppression**.

Surah al-Humazah – Verse 2

Arabic:
ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ

Tafsir:
"The one who collects wealth and continuously counts it."

- **"Jamaʿa mālan"** — hoards wealth, motivated by greed
- **"ʿAddadahū"** — keeps **counting**, measuring and boasting about it, showing **attachment and pride**

Maturidi:

- Maturidi explains this not as a condemnation of wealth itself, but of:
    - **Hoarding**, rather than using it for **good causes**
    - Making wealth the **measure of success**, **value**, or **security**
- He notes the contrast:
    - The one who spends his time **insulting others**, and **counting money**, believes himself superior — but in truth, is **deluded** and **doomed**.

- This verse reflects a deep **psychological and spiritual illness**: a man who devalues people but values **currency**, unaware of **his own ruin**.

Verses 3–9 — the delusion of wealth, the reality of the Fire, and the terrifying traits of divine punishment.

Surah al-Humazah – Verse 3

Arabic:
يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ

Tafsir:
"He thinks that his wealth will make him immortal."

- **"Yaḥsabu"** — *he assumes, thinks falsely*, based on delusion
- **"Akhladahu"** — *will cause him to live forever*, meaning: he imagines it will **protect him from death**, **judgment**, or **loss**

Maturidi's Commentary:

- Maturidi explains that this verse exposes the **core of arrogance**:
    - A belief that **worldly power** can **buy time**, **security**, or even **eternity**
- It is not literal belief in physical immortality, but the **illusion that wealth equals control**:
    - He thinks: *My fortune will secure me, raise me, protect me from humiliation.*
- Maturidi warns: this mindset is the **opposite of tawakkul (trust in Allah)** — it is the religion of the dunya, not of the soul.

Surah al-Humazah – Verse 4

Arabic:
كَلَّا ۖ لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ

Tafsir:
"No! He will surely be thrown into the Crusher!"

- **"Kallā"** — *Absolutely not!*, a strong rejection of his illusion
- **"La-yunbadhanna"** — *he will surely be flung, cast violently*
- **"Al-Ḥuṭamah"** — one of the names of **Hell**, from **ḥaṭama**, meaning *to crush, break, shatter*

Maturidi:

- Maturidi says this is a **divine correction**: *He thinks wealth will protect him, but in truth, he will be **violently discarded** into a place of *humiliation and destruction.*
- The term **Ḥuṭamah** indicates not just fire, but **fire that crushes the spirit**, **breaks pride**, and **destroys hope** — the very things he relied on in life.

Surah al-Humazah – Verse 5

Arabic:
وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ

Tafsir:
"And what can make you know what the Crusher is?"

- A rhetorical device used to **magnify the horror** of what is to come

Maturidi:

- Maturidi notes this verse highlights that **human minds cannot fully grasp** the nature of the punishment.
- Even those who have read about Hell — its fire, its guardians — do **not truly know** its **humiliation**, **terror**, and **eternal despair** until they face it.

Surah al-Humazah – Verse 6

Arabic:
نَارُ ٱللَّهِ ٱلْمُوقَدَةُ

Tafsir:
"It is the Fire of Allah, [eternally] kindled."

- **"Nār Allāh"** — the fire is **attributed directly to Allah**: not just any fire, but one **prepared by the Creator Himself**
- **"Al-mūqadah"** — **constantly lit**, **never extinguished**, burning with full intensity

Maturidi:

- This fire is not natural or worldly — it is **created for punishment**, and **sustained by divine will**.
- Maturidi notes the contrast: this person once had **warmth and light** in the form of wealth — now he faces **flames from the One he ignored**.

Surah al-Humazah – Verse 7

Arabic:
ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ

Tafsir:
"Which rises over the hearts."

- **"Tattaṭliʿu"** — reaches up to, **penetrates**
- **"Al-afʼidah"** — the **hearts**, referring to the **core of one's being**, the seat of **consciousness and emotion**

Maturidi:

- Maturidi explains that this fire is **not superficial** — it targets the **most sensitive**, **inward**, and **precious** part of the human: the heart.
- This reflects the idea that:
    - His **corruption came from the heart**
    - So his **punishment reaches the heart** — no part of him is left untouched

Surah al-Humazah – Verse 8

Arabic:
إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ

Tafsir:
"Indeed, it will be closed in on them."

- **"Muʾṣadah"** — sealed, shut tight like a **locked prison**, with no door of escape

Maturidi:

- This verse conveys the horror of **complete confinement**:
    - The fire is **not external**, it is **their full environment**
    - There is **no ventilation**, **no exit**, **no relief**
- Maturidi comments that **finality** is part of the punishment — not just the fire, but the **absence of hope**.

Surah al-Humazah – Verse 9

Arabic:
فِى عَمَدٍۢ مُّمَدَّدَةٍۭ

Tafsir:
"In extended columns."

- **"ʿAmad mumaddadah"** — reinforced columns, often interpreted as:
    - **Pillars of flame**
    - Or **iron columns sealing the gates**

Maturidi:

- Maturidi offers both interpretations:
    1. **Columns of fire** — so the fire itself becomes a **structure**, wrapping the sinner like **walls** of punishment
    2. **Pillars locking the gates** — implying **inescapable imprisonment**, where **eternity is chained**
- Either way, it portrays a scene of **maximum confinement**, **sustained torment**, and **divine justice** that responds to a life of mockery, greed, and cruelty.

Imam Maturidi Extended Commentary of Surah al-Humazah

Imam Maturidi explains that this sūrah is **a condemnation of arrogance born from materialism**, and a warning against the moral corrosion caused by slander and greed. It unveils the inner disease of those who mistake wealth and mockery for success, revealing that such traits are rooted in **denial of divine accountability.**

He begins with Allah's declaration: **"Woe to every slanderer and backbiter."**
The term *humazah* refers to one who mocks and injures others through gesture and insinuation, while *lumazah* denotes one who wounds with words. Maturidi comments that the pairing indicates **the complete spectrum of harm** — physical, verbal, public, and private. Such behaviour stems from pride, contempt, and envy — all fruits of a heart devoid of faith in the Hereafter. He observes that those who belittle others are in truth scorning the very gift of Allah in them, for all human dignity derives from divine creation. Thus, slander is not merely a social vice but a form of rebellion against the Creator's wisdom.

"Who amasses wealth and counts it."
Maturidi interprets this as the portrait of the self-deluded materialist who **makes accumulation his purpose and security.** The repetition *wa ʿaddadahū* (and counts it) reflects obsession: counting wealth over and over to reassure oneself of power and permanence. He explains that wealth itself is not condemned — its misuse and arrogance are. When money becomes the object of trust instead of Allah, it turns from blessing to trial.

"Thinking that his wealth will make him immortal."
Here, Maturidi points out the psychological dimension: the delusion that possession equals permanence. The human soul, attached to wealth, imagines that control over resources equates to control over destiny.

This thought is **implicit denial of death** and thus denial of the Day of Reckoning. Maturidi cites this as a form of *takdhīb bi'l-ākhirah* — practical disbelief, even if not verbal. He writes: "When the servant finds assurance in what perishes, he has forgotten the Eternal."

"No indeed! He will surely be cast into the Crusher."
Al-ḥuṭamah literally means "the breaker, the crusher." Maturidi interprets it as **the fire that crushes arrogance and false pride.** The repetition of the emphatic particle (*kallā la-yunbadhanna*) conveys certainty: what he hoarded will not elevate him but will thrust him down. The verb *yunbadhanna* ("he will be thrown") suggests violent rejection — the miser once clinging to possessions will be cast aside like worthless debris.

"And what will make you know what the Crusher is? It is the fire of Allah, kindled."
Maturidi explains that the Qur'an's question *"wa mā adrāka mā al-ḥuṭamah"* magnifies the horror of the punishment. This is no ordinary fire; it is *nār Allāh al-mūqadah* — "the fire of Allah," belonging exclusively to His command and power. He notes that the addition of the divine name (*iḍāfah ilā Allāh*) denotes that this punishment is not created by human cause or natural element — it is a manifestation of divine justice.

"Which reaches up to the hearts."
Unlike worldly fire, which burns flesh, this fire penetrates to the *afʾidah* — the cores of consciousness and intention. Maturidi interprets this as **punishment that matches the sin**: since the disease originated in the heart — arrogance, greed, mockery — the retribution strikes the heart itself. Divine justice is thus perfectly measured.

"Indeed, it will be closed in upon them, in outstretched columns."
Maturidi describes *muʾṣadah* as a sealed enclosure — no exit, no respite, no light. The phrase *fī ʿamadin mumaddadah* ("in extended columns") signifies confinement and permanence — either pillars of flame or iron

barriers. The arrogant who once built fortresses to feel secure will now find themselves trapped within a fortress of fire. Their imagined security becomes their true prison.

Imam Maturidi concludes that *Sūrah al-Humazah* unmasks the **illusion of worldly power** and the **spiritual decay of mockery and greed.** It portrays a soul that measured worth by wealth and derided others — only to be broken by the reality of divine judgment. In his analysis, the root of every moral crime is **forgetfulness of the Hereafter**, and the cure is remembrance that every possession and every word will be weighed by Allah.

Imam Maturidi Insights of Surah al-Humazah

- *Humazah* and *lumazah* describe two faces of moral arrogance — contempt in gesture and in speech.
- Maturidi links backbiting to disbelief: **he who mocks others has forgotten the dignity bestowed by Allah on mankind.**
- Wealth obsession represents **misplaced trust** — man's attempt to replace divine security with material assurance.
- Counting wealth repeatedly (*ʿaddadahū*) symbolises anxiety, not satisfaction — proof that worldly attachment breeds fear, not peace.
- *Al-ḥuṭamah* crushes the very heart that once swelled with pride, illustrating that punishment mirrors the inner nature of sin.
- The fire "reaching hearts" is a metaphor for exposure — hypocrisy is stripped, and inward disease meets outward consequence.
- The sealed fire (*muʾṣadah*) depicts **total helplessness** — a fitting contrast to the hoarder's illusion of control.

- The surah pairs social vice (mockery), economic vice (avarice), and theological vice (self-deification) — all rooted in arrogance.
- Maturidi interprets it as a caution not only to pagans but to believers who forget humility amid comfort.
- The chapter encapsulates the Qur'anic axiom: **forgetfulness of the Hereafter breeds corruption in this life.**

Theological Points of Surah al-Humazah

- **1. Divine Justice:**
  The destruction of the arrogant is proportionate to their inner corruption. Punishment corresponds precisely to sin (*al-jazāʾ min jins al-ʿamal*).
- **2. Unity of Moral and Theological Error:**
  Ethical deviation (mockery, greed) stems from **doctrinal error** — forgetting accountability and divine sovereignty.
- **3. Tawḥīd al-Afʿāl (Unity of Divine Action):**
  The fire is described as *nār Allāh*, affirming that all causes, even punishment, operate solely by Allah's will — not autonomously.
- **4. The Reality of the Hereafter:**
  The surah proves the resurrection by depicting tangible and inner torment; spiritual states become physical realities in the afterlife.
- **5. Accountability of the Heart:**
  Since *al-ḥuṭamah* reaches the hearts, Maturidi derives that **belief, arrogance, and intention** are judged before outward acts.
- **6. Wealth as a Trial, Not Security:**
  Riches are *amānah* (trust), not salvation. Assuming they confer permanence constitutes implicit disbelief in Allah's decree.

- **7. Human Limitation:**
  The arrogant delusion of immortality (*aḥladhanī mālī*) is refuted — creation is bound by time and destined for death.
- **8. Sins of the Tongue and Heart:**
  Slander, mockery, and arrogance are among the gravest sins because they corrupt both the social order and the spiritual heart.
- **9. Rational Recognition of Dependence:**
  For Maturidi, reason alone discerns the futility of trusting wealth over the Creator. True intellect (*ʿaql ṣaḥīḥ*) recognises divine ownership.
- **10. Balance of Fear and Reflection:**
  The surah cultivates awe, not despair. Fear of divine justice awakens humility and gratitude — leading the servant back to remembrance and repentance.

Surah al-Fīl – Verse 1

Arabic:
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ

Tafsir:
"Have you not seen how your Lord dealt with the companions of the elephant?"

- **"Aṣḥāb al-Fīl"** — *the companions of the elephant*, referring to the army led by **Abraha**, who marched with elephants to destroy the Kaʿbah
- **"Alam tara"** — *Have you not seen?*, a rhetorical question meant to awaken **reflection and awe**, not literal sight

Maturidi's Commentary:

- Maturidi explains that this verse addresses **both the Prophet** ﷺ and all listeners, pointing to a **recent, well-known event** in Arabia's memory (known as ʿ**Ām al-Fīl**, the Year of the Elephant).
- Even if the Prophet ﷺ was a child when it happened, the **widespread retelling** made the event **as vivid as direct observation**.
- This verse introduces a reminder of **Allah's protection** of His House and His ability to **crush arrogance**, regardless of military strength.
- Maturidi notes that Allah's use of **"Rabbuka"** (your Lord) reminds the Prophet and believers that this is **a personal Lord**, Who is **active**, **just**, and **watchful**.

Surah al-Fīl – Verse 2

Arabic:
أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ

Tafsir:
"Did He not make their plot go astray?"

- **"Kaydahum"** — *their scheme*, their **malicious plan** to destroy the Kaʿbah
- **"Taḍlīl"** — misguidance, **wasted effort**, **utter failure**

Maturidi:

- Maturidi says this verse reveals the **ineffectiveness of human plotting** against divine will.

- Abraha's army came with strength and planning — but Allah **rendered it void** in a moment.
- This verse serves to remind believers that **victory is not in numbers**, **weapons**, or **strategy** — it is in **divine favor**.
- Maturidi highlights this as a powerful **historical argument for tawakkul** (trust in Allah): *Even the Quraysh, though idolatrous at the time, were protected for the sake of Allah's House. How much more so will believers be, under His guidance.*

Verses 3–5 — the means of divine punishment, and the utter destruction of the arrogant army.

Surah al-Fīl – Verse 3

Arabic:
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

Tafsir:
"And He sent against them birds in flocks."

- **"Ṭayran abābīl"** — flocks of birds, coming in successive **waves**, **groups**, or **formations**

Maturidi's Commentary:

- Maturidi explains that this was **no ordinary event**:
    - The birds were sent by Allah with **a specific mission**
    - Their **number**, **formation**, and **timing** showed **divine control**

- The term **"abābīl"** suggests a scene of **organized divine assault** — not random chaos, but **planned retribution**
- Maturidi sees this as proof that **Allah can use any of His creatures** — even birds — to bring about **defeat** or **deliverance**:
    - A reminder that **power belongs to Allah alone**, not to armies or empires

Surah al-Fīl – Verse 4

Arabic:
تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ

Tafsir:
"Striking them with stones of hard clay."

- **"Tarmeehem"** — *they pelted them*, throwing forcefully
- **"Sijjīl"** — a type of **baked clay**, extremely hard, often associated with **divine punishment** (cf. Sodom and Gomorrah)

Maturidi:

- Maturidi explains that these were **no ordinary stones**:
    - They were small, but their **impact was deadly**
    - They came **from the sky**, making it clear that this was **not human warfare**, but **divine retribution**
- Some traditions say each stone bore the **name of its target** — this signifies **precision in punishment**, not random destruction
- The verse reflects **Allah's total knowledge and control**: even the punishment comes in **measured, purposeful form**

Surah al-Fīl – Verse 5

Arabic:
فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

Tafsir:
"And He made them like eaten straw."

- **"Ka-ʿaṣfin maʾkūl"** — like **chewed-up plant stalks**, trampled and digested fodder, i.e., **worthless remains**

Maturidi:

- Maturidi interprets this as the **final humiliation**:
    - Once proud and mighty, the army was reduced to **nothing** — like crushed straw spat out by a beast
- It indicates:
    - **Total loss** of life
    - **Loss of dignity**
    - **Erasure from history's respect**
- Maturidi says: just as straw is of **no use after being chewed**, so too were the bodies and ambitions of the attackers **utterly erased**

This final verse completes the **historical proof of divine protection** for the **Kaʿbah** — and serves as an eternal reminder that **those who oppose Allah's will**, no matter how mighty, will be **brought low** in the most unexpected ways.

Imam Maturidi Extended Commentary of Surah al-Fīl

Imam Maturidi explains that *Sūrah al-Fīl* recounts a **historic manifestation of divine power and protection**, preceding the birth and

mission of the Prophet ﷺ. It serves both as a **sign of Allah's providence** over His sacred House and a **proof of the Prophet's truthfulness**, as the event was widely known among Quraysh.

He begins by reflecting on Allah's address: **"Have you not seen how your Lord dealt with the companions of the elephant?"** (*Aṣḥāb al-Fīl* refers to Abraha al-Ashram, the Abyssinian governor of Yemen, and his army who marched with elephants to destroy the Kaʿbah.) Maturidi remarks that the rhetorical question *"Alam tara"* ("Have you not seen?") appeals not merely to sight but to **knowledge and reflection** — for even those who did not witness the event knew of it through unanimous testimony. The verse invites reflection on divine action visible in history.

Maturidi emphasizes the theological point that **Allah alone is the guardian of His House.** No army, idol, or human effort preserved it — only divine will. By asking, *"Have you not seen?"*, Allah draws attention to **the continuity of His protection** over the sanctuary — that He preserved it from destruction so that the final Prophet ﷺ might arise in its vicinity.

"Did He not make their plan go astray?"
Here, Maturidi interprets *kayduhum* (their scheme) as the sum of human plotting, power, and arrogance — all reduced to futility by a single act of divine decree. Their vast army, advanced weaponry, and disciplined ranks could not withstand **the unseen order of God.** This illustrates Maturidi's doctrine that **causes (asbāb)** have no independent power; every cause acts only by divine permission.

He explains that **their plan was not merely military** but theological — they sought to replace the pilgrimage of the Arabs with their own temple in Yemen, intending to redirect worship away from Allah's House. Hence, the conflict was not between armies but between **monotheism and arrogance**, and Allah's destruction of them was a sign defending the sanctity of tawḥīd.

“And He sent against them birds in flocks.”
Maturidi comments that *ṭayran abābīl* means birds arriving in successive groups — countless, ordered, and deliberate. Their number and coordination demonstrate divine command rather than natural coincidence. He cautions against excessive speculation about their species, colour, or size, insisting that **the miracle lies in their obedience**, not in their physical description. “He sent them” (*arsala ʿalayhim*) — the verb itself is sufficient proof that this was an act of command, not chance.

“Striking them with stones of baked clay.”
Maturidi explains that *ḥijarah min sijjīl* signifies **stones hardened by fire**, each bearing the mark of divine punishment. They symbolised the wrath of Allah expressed through creation. Whether the destruction was by these stones, disease, or combined means, he writes, the essential lesson is divine retribution: **Allah destroyed them by the least of His creatures** to show that strength and technology avail nothing against His will.

“And He made them like eaten straw.”
Finally, Maturidi interprets *ʿaṣf maʾkūl* as a vivid metaphor for utter annihilation — like chaff chewed and discarded. Just as livestock leave behind crushed remnants after feeding, so Allah reduced a mighty army to ruin. The phrase symbolises not only physical destruction but **moral obliteration** — their memory became one of humiliation, not glory.

Maturidi concludes that *Sūrah al-Fīl* is more than a historical record; it is a **sign of Allah’s continuous protection over His revelation and His Messenger.** The same Lord who defended the Kaʿbah from Abraha would defend His Prophet from Quraysh. Thus, the sūrah stands as both **a prelude to the Prophet’s mission** and **a moral warning**: human arrogance collapses before divine decree.

Imam Maturidi Insights of Surah al-Fīl

- *Alam tara* is not an inquiry of vision but of reflection — a call to remember and reason.
- The destruction of Abraha's army is proof that **Allah governs history** directly; causes are instruments, not independent powers.
- Maturidi stresses that miracles need not violate reason — they transcend ordinary causes, revealing **the subordination of all power to the divine will.**
- The protection of the Kaʿbah prepared the way for the coming of the Prophet ﷺ and the final revelation.
- *Abābīl* symbolises the **organisation and obedience of creation under divine command** — even small creatures overpower empires when commanded by Allah.
- The story reveals that arrogance, not ignorance, destroys nations — **the delusion of power blinds them to dependence on the Creator.**
- *ʿAṣf maʾkūl* (chewed straw) is an image of how worldly pride turns to decay when cut off from divine purpose.
- The sūrah teaches that **divine protection is granted for divine ends**: Allah preserves what He loves for the sake of His plan, not human privilege.
- Its lesson endures for every believer: worldly strength is transient; divine protection is eternal.

Theological Points of Surah al-Fīl

- **1. Divine Sovereignty and Control of Causes:**
  The event of the elephant affirms that all causes act only by Allah's

will. No physical power operates independently — this is the essence of **tawḥīd al-afʿāl** (unity of divine action).

- **2. Proof of Rubūbiyyah (Lordship):**
  Allah alone sustains, protects, and governs creation. The sūrah demonstrates His **active lordship (rubūbiyyah fāʿilah)** over all affairs.
- **3. The Miracle as Rational Evidence:**
  Maturidi teaches that miracles (*muʿjizāt*) are rational proofs for divine power, not irrational anomalies. The event of the elephant is an external sign confirming divine governance.
- **4. Divine Justice and Retribution:**
  The destruction of Abraha's army exemplifies *al-jazāʾ min jins al-ʿamal* — recompense in kind. They advanced to destroy the House of Allah, so Allah destroyed them by the smallest of His creatures.
- **5. Preservation of the Sacred House:**
  The Kaʿbah's protection reveals Allah's wisdom: safeguarding the sanctuary until the final Messenger would arise from its valley. History thus serves revelation.
- **6. Dependence of Nations on Divine Will:**
  Civilisations and armies stand or fall by Allah's decree. Success without gratitude becomes a cause of ruin. This upholds Maturidi's teaching that **power is a trust (amānah), not possession.**
- **7. The Doctrine of Signs (Āyāt):**
  Historical events, like natural phenomena, are *āyāt* — signs leading to recognition of Allah. The believer perceives divine meaning within them.
- **8. Proof of Prophethood:**
  The widely known event shortly before the Prophet's birth

prepared Quraysh to acknowledge divine intervention when revelation came. It served as a prelude to prophecy.

- **9. Divine Mercy through Justice:**
  While the event punished the arrogant, it simultaneously **protected the sanctuary and the future message** — a mercy embedded within wrath.
- **10. Transience of Human Power:**
  The mighty army reduced to dust illustrates the Maturidi conviction that **all created strength perishes**, while Allah alone is al-Qawiyy (the All-Powerful) and al-Ḥafīẓ (the Protector).

Surah Quraysh – Verse 1

Arabic:
لِإِيلَٰفِ قُرَيْشٍ

Tafsir:
"For the security of Quraysh…"

- **"Li-īlāf"** — for the **sake of** or **because of the harmony/security/familiarity** granted to Quraysh
- **"Quraysh"** — the dominant tribe of Mecca, guardians of the Kaʿbah, and the Prophet's own tribe

Maturidi's Commentary:

- Maturidi begins by tying this surah directly to **Surah al-Fīl**. Allah protected the Kaʿbah from destruction **so that Quraysh would be secure**.
- The word "īlāf" refers to:

- **Stability** in trade routes
- **Peace treaties** they had with tribes for safe travel
- And a sense of **social cohesion** and **privilege**

- Maturidi interprets this opening as **a divine reminder**: the safety, wealth, and prestige that Quraysh enjoy is **not from themselves**, but a **gift from Allah** — and thus, they are **in debt to Him**.

Surah Quraysh – Verse 2

Arabic:
إِيلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ

Tafsir:
"Their accustomed security during the winter and summer journeys."

- **"Riḥlat al-shitāʾ wa-ṣ-ṣayf"** — their **seasonal trade journeys**:
  - To **Yemen** in winter (warmer climate)
  - To **Syria** in summer (more temperate)

Maturidi:

- Maturidi explains that these journeys were **vital for Quraysh's wealth and power**.
- Most tribes could not travel safely or profit so widely, but Allah gave Quraysh **honor, safety, and success**, **because of their connection to the Kaʿbah**.
- This verse reveals that their **commercial stability** was **divinely maintained** — not due to their diplomacy, but **Allah's favor**.

Verses 3–4 — the call to worship and gratitude to the One who granted them such privileges.

Surah Quraysh – Verse 3

Arabic:
فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ

Tafsir:
"So let them worship the Lord of this House."

- **"Fal-yaʿbudū"** — *Let them worship!* — a **command with a reminder**, implying: *given all this grace, worship is your duty.*
- **"Rabb hādhā al-bayt"** — the **Lord of this House**, meaning the **Kaʿbah**, which Quraysh were entrusted to care for

Maturidi's Commentary:

- Maturidi emphasizes that **gratitude should lead to worship**. Allah is saying:
    - *You live under divine protection*
    - *Your trade, safety, and status are from Me*
    - *So worship Me — not idols, not wealth, not power.*
- By saying **"Lord of this House"** instead of just "Allah", Allah connects the command **directly to the Kaʿbah**, reinforcing that **the House they guard belongs to Him alone** — not to their ancestors, idols, or tribal legacy.

Surah Quraysh – Verse 4

Arabic:
ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۢ

Tafsir:
"Who fed them against hunger and secured them from fear."

- **"Aṭʿamahum min jūʿ"** — He is the One who **fed them**, providing **sustenance**, prosperity, and abundance
- **"Āmanahum min khawf"** — and granted them **safety**, in contrast to the constant tribal warfare that afflicted Arabia

Maturidi:

- Maturidi explains this verse as a **direct appeal to reflection**:
    - Quraysh, while others were starving and constantly raided, enjoyed **plentiful food** and **secure lives**.
    - This is not due to their **own greatness**, but due to Allah's **favor and purpose**, especially because of the **Kaʿbah**.
- The verse exposes the **injustice** of their idolatry — *how can they turn to other gods, while being fed and protected by the One true God?*
- Maturidi adds: this verse is timeless — *whenever Allah grants peace and provision, He deserves exclusive worship and gratitude in return.*

Imam Maturidi Extended Commentary of Surah Quraysh

Imam Maturidi explains that this sūrah is both a **reminder of divine favour** and a **call to gratitude and worship.** It was revealed to remind the tribe of Quraysh — custodians of the Sacred Sanctuary — that their privileges, prosperity, and safety were not self-earned, but bestowed by

Allah for a higher purpose: that they might **recognize His grace and devote themselves to Him alone.**

He begins by linking *Sūrah Quraysh* with the preceding *Sūrah al-Fīl.* The destruction of Abraha's army safeguarded the Kaʿbah and preserved Quraysh from annihilation. Thus, this sūrah continues that theme: Allah protected them not because of their lineage or strength, but **for the sake of His Sacred House** and the mission that would soon arise from among them — the Prophet ﷺ himself. Hence, the initial phrase **"li-īlāfi Quraysh"** (for the accustomed security of Quraysh) recalls divine protection as the cause for their social stability.

Maturidi defines *īlāf* as **a state of habitual comfort, peace, and cohesion** — both the internal unity of the tribe and the external security of their trade journeys. Allah established among them a sense of trust and familiarity that allowed safe passage between the regions of Yemen in winter and Syria in summer. This stability was unprecedented in Arabia, where tribes typically lived in constant warfare and raiding. Quraysh's safety, he observes, was not due to their diplomacy but to **Allah's guardianship over the Sacred House**, whose custodians they were.

He further comments that the repetition *"īlāfihim riḥlata ash-shitāʾ waṣ-ṣayf"* (their accustomed security in the journeys of winter and summer) emphasizes continuity — Allah sustained them **year after year**, making their trade cyclical and dependable. Maturidi interprets this as *niʿmah dāʾimah* — **a perpetual blessing** — reminding that even worldly comfort is a form of divine arrangement that calls for gratitude.

After describing the favour, Allah commands: **"Let them worship the Lord of this House."** The verb *fal-yaʿbudū* ("let them worship") is a direct imperative derived from the recognition of grace. For Maturidi, gratitude (*shukr*) is a rational and moral obligation upon every recipient of divine bounty. Thus, *ʿibādah* (worship) is the natural and necessary response to divine *niʿmah*. The "Lord of this House" (*Rabb hādhā l-bayt*) is

specified to remind them that their honour and safety exist **only because of the Kaʿbah** and its sanctity — not because of their idols. The Qur'an redirects their veneration away from the House itself to **the Lord of the House**, correcting misplaced reverence.

Finally, Allah describes His specific blessings:
"Who fed them against hunger and secured them from fear."
Maturidi points out that these two blessings — sustenance and security — encompass the basic human needs of body and soul. Hunger represents material deprivation; fear represents existential insecurity. Allah's providence covered both. He enriched Quraysh amidst the barren desert and protected them amidst tribal chaos. Such comprehensive safety was a sign of divine selection, not privilege to boast in, but **responsibility to serve the One who granted it**.

Maturidi concludes that *Sūrah Quraysh* is a concise theology of gratitude: **recognize the Giver, remember His gifts, and worship Him alone.** To enjoy the fruits of divine mercy while turning to idols is the height of ingratitude. The surah therefore transforms historical comfort into moral accountability. Its message is timeless: **stability and prosperity are tests of remembrance**, not signs of self-sufficiency.

Imam Maturidi Insights of Surah Quraysh

- The sūrah continues the theme of *Sūrah al-Fīl*: from **deliverance comes duty**. Allah saved Quraysh so they might serve Him.
- *Īlāf* signifies **divinely ordained social harmony** — peace that arises through divine mercy, not human effort.
- The repetition of *īlāf* stresses that **habitual comfort can breed forgetfulness**, thus remembrance must renew gratitude.
- The Qur'an's rhetorical shift from third-person description (*īlāf*) to direct command (*fal-yaʿbudū*) turns history into responsibility.

- Maturidi notes that the designation *"Rabb hādhā l-bayt"* refutes idolatry: the Kaʿbah is sacred only because of Allah's lordship, not intrinsic holiness.
- The dual blessings — *food* and *security* — symbolise the two pillars of worldly felicity, and together they demand spiritual thankfulness.
- Faith in divine providence transforms worldly stability into a sign of Allah's sustaining will (*rubūbiyyah*).
- Maturidi often reads this sūrah as a **parable for all nations**: prosperity leads either to gratitude or arrogance — and only the first preserves it.

Theological Points of Surah Quraysh

- **1. Divine Causality and Providence:**
  Allah alone orchestrates social peace and economic stability. *Īlāf Quraysh* illustrates that worldly order arises by divine will, not chance or politics.
- **2. Gratitude as Rational Obligation:**
  Recognizing divine blessing rationally necessitates gratitude (*shukr*). For Maturidi, this is the foundation of moral accountability (*taklīf ʿaqlī*).
- **3. Tawḥīd in Worship:**
  The command *"Let them worship the Lord of this House"* affirms that all acts of devotion and reverence belong to Allah alone, not to created objects.
- **4. Lordship and Sustenance:**
  Rabb hādhā l-bayt links lordship with provision: the One who feeds

and secures is the only one worthy of worship. Sustenance (*rizq*) is a theological sign of rubūbiyyah (divine lordship).

- **5. Human Dependence:**
  Quraysh's seasonal trade and safety are contingent blessings. Human prosperity is temporary and dependent; divine aid is the unseen foundation of all stability.
- **6. Continuity of Divine Favour:**
  The repetition of blessings in consecutive verses illustrates **Allah's ongoing mercy**, showing that His care precedes human gratitude.
- **7. Religion and Society:**
  Faith and social peace are interlinked. When worship is directed rightly, stability endures; when idolatry replaces gratitude, blessing is withdrawn.
- **8. Historical Proof of Divine Unity:**
  The miraculous preservation of the Kaʿbah (as seen in *Sūrah al-Fīl*) and the subsequent safety of Quraysh are empirical proofs of Allah's singular lordship.
- **9. Universal Message:**
  Every community that enjoys peace and provision owes gratitude to the Creator. Forgetfulness of the Giver leads to moral decline — a theme repeated throughout Maturidi's theology.
- **10. Worship as the End of Blessing:**
  Divine favour culminates not in comfort but in *ʿibādah*. The ultimate purpose of sustenance and safety is the worship of Allah. Gratitude without obedience is incomplete faith.

Surah al-Māʿūn – Verse 1

Arabic:
أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ

Tafsir:
"Have you seen the one who denies the Recompense?"

- **"Ara'ayta"** — *Have you considered?* — a rhetorical question meant to provoke attention and reflection
- **"Yukadhibu bi-d-dīn"** — denies the **Day of Judgment**, or broadly, denies **religion**, **divine accountability**, and **moral obligation**

Maturidi's Commentary:

- Maturidi explains that "dīn" here refers to the **Day of Recompense**, when every deed is rewarded or punished.
- To **deny the dīn** is not only to reject the afterlife, but to **undermine moral seriousness**, behaving as though **there is no final judgment**.
- Maturidi emphasizes: this verse is not merely theological — it introduces the **character traits** of one who *lives without belief in accountability*.
- Such denial eventually manifests as **injustice**, **cruelty**, and **hypocrisy** in society.

Surah al-Māʿūn – Verse 2

Arabic:
فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ

Tafsir:
"Then that is the one who repulses the orphan."

- **"Yaduʿḍu al-yatīm"** — *pushes away the orphan*, showing cruelty, neglect, or harshness toward the vulnerable

Maturidi:

- Maturidi draws attention to the **logical connection**:
    - Denial of judgment leads to **moral decay** — one feels **no fear**, and thus **shows no compassion**.
- The orphan, a symbol of **complete dependence and helplessness**, should receive the **most care** — yet here, he is **mistreated**.
- Maturidi comments that **true religion is shown in action**, and those who deny it cannot even uphold **basic human decency**.

Verses 3–7 — exposing more signs of hypocrisy and the consequences of abandoning sincerity.

Surah al-Māʿūn – Verse 3

Arabic:
وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ

Tafsir:
"And does not encourage the feeding of the poor."

- **"Lā yaḥuḍḍu"** — he does not **urge**, promote, or even support others to feed the poor
- **"Ṭaʿāmi al-miskīn"** — the **food of the needy**, those who live in hardship but are often **dignified** in their poverty

Maturidi's Commentary:

- Maturidi emphasizes that this verse reflects **more than personal greed** — it exposes **social neglect**.
- It's not just that this person doesn't feed the poor — he doesn't even **encourage or endorse** charity when others do it.
- Maturidi says this is a sign of a **dead conscience** — the one who denies the afterlife becomes cold and selfish, even toward the most obvious needs of society.
- This also reflects the Qur'anic principle that **faith must lead to care for others**, especially the weak and forgotten.

Surah al-Māʿūn – Verse 4

Arabic:
فَوَيْلٌ لِّلْمُصَلِّينَ

Tafsir:
"So woe to those who pray…"

- **"Wayl"** — a severe warning, even a **curse**, indicating **divine anger and punishment**
- **"Lil-muṣallīn"** — directed at **those who pray** — not disbelievers, but people who outwardly appear religious

Maturidi:

- Maturidi explains the shock in this verse:
    - It shows that **mere outward worship is not enough**. There is a **type of prayer that brings no benefit**, and even earns **condemnation**.

- This verse marks a **transition** — from the immoral denier of faith to the **hypocrite** who **pretends piety** but **lacks sincerity**.

Surah al-Māʿūn – Verse 5

Arabic:
ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ

Tafsir:
"Those who are heedless of their prayer."

- **"Sāhūn"** — neglectful, careless, inconsistent — not those who make honest mistakes, but those who **treat prayer as a burden**, **ignore its purpose**, or perform it only to be seen

Maturidi:

- Maturidi clarifies: this is **not about forgetting unintentionally**, but about **intentional disregard**.
    - Delay without concern
    - Perform without heart
    - Treat as a **ritual**, not **devotion**
- He says such people **preserve the form**, but **lose the spirit** — and that is a sign of **nifāq (hypocrisy)**.
- True prayer connects the soul to Allah — this kind does nothing but **confirm hypocrisy**.

Surah al-Māʿūn – Verse 6

Arabic:
ٱلَّذِينَ هُمْ يُرَآءُونَ

Tafsir:
"Those who make a show [of their deeds]."

- **"Yurāʾūn"** — show off, perform good deeds **for appearance**, not out of sincerity

Maturidi:

- Maturidi explains that **riya' (showing off)** is a spiritual disease:
    - The goal is not **Allah's pleasure**, but **people's praise**
- This nullifies reward and reflects a person who is **obsessed with image** rather than truth.
- He links this back to the earlier verses: such a person **pushes away the orphan**, **ignores the poor**, but **pretends righteousness** in front of people.

Surah al-Māʿūn – Verse 7

Arabic:
وَيَمْنَعُونَ ٱلْمَاعُونَ

Tafsir:
"And they withhold even simple assistance."

- **"Al-māʿūn"** — basic help, like **sharing small items**, lending a **bucket**, a **pot**, or giving **minor aid** to neighbors

Maturidi:

- Maturidi highlights how this verse ends with a final, humiliating image:

    - The hypocrite performs prayer to **look pious**, but refuses to **lend the smallest help** when no one is watching.
- He explains "māʿūn" as anything that is:
    - **Trivial in cost**, but **high in social value**
    - A sign of **good manners**, **generosity**, and **faith in practice**
- Denying this small help is a sign of a **stingy, arrogant heart**, far from Allah even when appearing outwardly religious.

Imam Maturidi Extended Commentary of Surah al-Māʿūn

Imam Maturidi explains that this chapter exposes **the moral and theological essence of disbelief** — that rejection of the Hereafter produces cruelty, hypocrisy, and spiritual emptiness. It describes not the ignorant alone, but those whose **faith is a performance without sincerity**, and whose disbelief manifests in neglect of compassion.

He begins by commenting on **"Have you seen the one who denies the dīn?"** — here *dīn* means both *judgment* and *religion*, encompassing **accountability before Allah** and **the system of moral truth**. According to Maturidi, denial of *dīn* is not merely disbelief in name, but the inner disposition that denies responsibility. To disbelieve in resurrection is to strip actions of consequence; thus, disbelief in *dīn* naturally breeds injustice. Faith in accountability restrains the soul; denial removes restraint.

"That is the one who repulses the orphan."
Maturidi observes that the Qurʾān links disbelief with moral hardness. The one who denies divine judgment displays his rejection not through words alone but through conduct — by pushing away the orphan, the most vulnerable of society. *Yaduʿʿu* implies not merely neglect, but **rough dismissal**, a gesture of contempt. For Maturidi, this is theological:

whoever rejects mercy from Allah with his heart will withhold mercy from creation with his hand.

"And does not urge the feeding of the poor."
He notes the subtlety of expression — Allah does not only condemn those who fail to feed, but those who *do not encourage* others to feed. The verse condemns both **personal neglect** and **social indifference**. True faith inspires the believer to promote generosity even when unable to give materially. Thus, the Qurʾān defines *īmān* not merely as conviction but as **a principle that animates compassion**.

When Allah says, **"So woe to those who pray,"** Maturidi warns that this is not condemnation of prayer itself, but of **hypocritical prayer without sincerity**. The phrase shocks the listener: how could there be woe to those who pray? It teaches that outward worship devoid of inward faith is hollow. *As-sāhūn ʿan ṣalātihim* does not mean forgetfulness during prayer, but **heedlessness away from prayer** — those who neglect its time, meaning, or intention. He writes: "They remember the form but forget the Master."

"Those who show off."
Maturidi states that *riyāʾ* (showing off) is **spiritual shirk** — a form of association in worship, where the worshipper seeks recognition from creation instead of the Creator. Such prayer is not for Allah, but for reputation. This verse thus unites two diseases: hypocrisy in worship and hardness in compassion — both born from disbelief in accountability.

"And withhold al-māʿūn."
He explains that *al-māʿūn* means *small acts of kindness* or *common goods* — such as lending a utensil, providing water, or sharing what costs one little. In a broader sense, it refers to **withholding social benefit** — refusing to assist others even in trivial matters. Maturidi observes that this behaviour stems from a heart that has no sense of divine reward or

communal duty. Denial of the Hereafter thus corrupts both creed and character.

In sum, Maturidi concludes that *Sūrah al-Māʿūn* connects theology with ethics. It exposes the hypocrisy of those who perform religious duties for display but lack mercy, and the disbelief of those who deny divine judgment and thus suppress compassion. True faith, by contrast, joins **belief, worship, and benevolence** in harmony. Where belief in Allah and the Hereafter exists, the orphan is cared for, the hungry are fed, prayer is sincere, and kindness flows naturally.

Maturidi Insights of Surah al-Māʿūn

- The denial of *dīn* (judgment) is not intellectual alone but **moral in consequence** — disbelief breeds cruelty.
- *Yaduʿʿu al-yatīm* illustrates that rejection of Allah's mercy manifests as rejection of the weak.
- Faith in resurrection transforms human behaviour: belief in accountability begets compassion; disbelief begets indifference.
- Neglecting to encourage good (*lā yaḥuḍḍu ʿalā ṭaʿāmi l-miskīn*) reveals spiritual apathy — a coldness of conscience.
- Prayer (*ṣalāh*) is valid only when animated by awareness (*khushūʿ*). Heedlessness (*sahw*) from prayer's meaning renders it a body without soul.
- Showing off (*riyāʾ*) is **a hidden form of idolatry**, diverting worship from Allah to the self.
- The Qurʾān connects the smallest acts (*al-māʿūn*) with faith itself, proving that **piety is measured by conduct toward others**, not by rituals alone.

- This surah bridges creed and ethics: right belief leads to right action; disbelief corrupts both worship and morality.
- It also warns scholars and worshippers alike that **neglect of social duty undermines spiritual authenticity**.
- The final verse echoes the Prophet's ﷺ words: *"He is not a believer whose stomach is filled while his neighbour goes hungry."*

Theological Points of Surah al-Māʿūn

- **1. Integration of Creed and Morality:**
  Denial of divine judgment (*takdhīb bi'd-dīn*) entails moral corruption. Maturidi asserts that **belief and ethics are inseparable**; theology must shape conduct.
- **2. Reality of the Hereafter:**
  The surah's foundation is **affirmation of accountability**. Reward and punishment are real, and moral indifference arises only when this is denied.
- **3. Nature of Hypocrisy:**
  The hypocrite (*munāfiq*) performs outward acts of faith without inner conviction. Their worship is for appearance, not for Allah, and thus is spiritually void.
- **4. The Concept of Sincerity (Ikhlāṣ):**
  Prayer without sincerity is not accepted. True *ʿibādah* requires intention directed solely to Allah — a central Maturidi principle.
- **5. Free Will and Moral Responsibility:**
  Neglecting the orphan and the poor are voluntary acts; hence, divine judgment is just. Every moral failure is a conscious rejection of divine command.

- **6. Social Justice as Theological Imperative:**
  Compassion for the weak is not optional charity but a **sign of belief**. Faith demands social responsibility because Allah is the sustainer of all.
- **7. Sin of Ostentation (Riyāʾ):**
  Showing off is a breach of tawḥīd in intention. It divides worship between Allah and the audience of men, thus contaminating sincerity.
- **8. Universality of Moral Duty:**
  Withholding *al-māʿūn* — small acts of kindness — reveals a heart devoid of mercy. Islam elevates minor goodness to divine reward, proving that every deed has eschatological weight.
- **9. Divine Justice and Mercy:**
  The linkage between disbelief and moral callousness demonstrates Allah's wisdom: **those who deny Him naturally deny His creation**, and both are condemned by justice.
- **10. The Criterion of Faith:**
  For Maturidi, the measure of belief is not ritual correctness alone but **consistent compassion born of conviction in the Hereafter**. Faith without mercy is counterfeit; belief without accountability is self-deception.

Surah al-Kawthar – Verse 1

Arabic:
إِنَّآ أَعْطَيْنَـٰكَ ٱلْكَوْثَرَ

Tafsir:
"Indeed, We have granted you al-Kawthar."

- **"Innā"** — *Indeed, We* — begins with an emphatic confirmation, a divine declaration of honor
- **"Aʿṭaynāka"** — *We have given you*, not as a reward earned, but as a **gift from Allah** out of **grace** and **generosity**
- **"Al-Kawthar"** — a word of **great abundance**, interpreted with multiple layers of meaning:

Maturidi's Commentary:

- Maturidi explains **al-Kawthar** as a **comprehensive term** signifying the **immense blessings** granted to the Prophet ﷺ.
- According to him:
    1. It includes **the River Kawthar in Paradise**, specially reserved for the Prophet ﷺ, where his ummah will drink on the Day of Judgment.
    2. It also means **abundance in every good thing**:
        - **Prophethood**
        - **The Qur'an**
        - **Numerous followers**
        - **Lasting spiritual legacy**
        - And especially the blessing of **his name being remembered eternally**
- Maturidi emphasizes that this verse was a **direct rebuttal** to the disbelievers who mocked the Prophet ﷺ as "cut off" (abtar) — claiming he had no male heirs and his name would fade.
- In reality, Allah says: *We have given you such goodness that it will overflow eternally, while their names will be forgotten.*

Surah al-Kawthar – Verse 2

Arabic:
فَصَلِّ لِرَبِّكَ وَٱنْحَرْ

Tafsir:
"So pray to your Lord and sacrifice [to Him alone]."

- **"Fa-ṣalli li-rabbika"** — *So establish ṣalāh for your Lord* — a command to show **gratitude** through **pure worship**
- **"Wa-nḥar"** — *and sacrifice*, referring to the ritual **slaughtering of animals** for the sake of Allah (like during Eid al-Aḍḥā)

Maturidi:

- Maturidi explains that this verse teaches the **correct response to divine blessing**:
    - Not arrogance
    - Not pride
    - But **worship and submission**
- He highlights:
    - Prayer (ṣalāh) represents **personal devotion**
    - Sacrifice (nahr) represents **social gratitude**, sharing meat with the poor
- Maturidi also notes: the command is to perform **both acts sincerely for Allah alone**, not for **public display** or **tribal honor**.
- This verse also subtly refutes **pagan practices** in which sacrifice was done to **idols** or out of **ancestral tradition**, not for Allah.

Surah al-Kawthar – Verse 3

Arabic:
إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ

Tafsir:
"Indeed, it is your enemy who is cut off."

- **"Shāni'ak"** — *the one who hates you*, your despiser or reviler
- **"Al-abtar"** — literally means *cut off*, originally used to mock someone **without male offspring**, but also implies **someone whose legacy will be severed**

Maturidi:

- Maturidi states that this verse is both a **consolation** to the Prophet ﷺ and a **divine response** to his enemies.
- While they mocked him as having **no progeny**, Allah declares: *It is they who will be forgotten.*
- The verse redefines **true legacy**: it is not in having sons or tribal strength, but in being **blessed by Allah** and remembered with honor in **every call to prayer**, **every act of worship**, and in the hearts of billions.
- Maturidi emphasizes that this verse demonstrates how **Allah defends His Prophet**, and how those who **oppose the truth** ultimately become **irrelevant and erased**.

Imam Maturidi Extended Commentary of Surah al-Kawthar

Imam Maturidi writes that *Sūrah al-Kawthar* is among the most consoling and majestic revelations granted to the Messenger of Allah ﷺ. It was revealed at a time when the Prophet faced ridicule from the Quraysh,

who mocked him for having lost his sons and called him *abtar* – "cut off." This chapter descends as **a divine refutation of their mockery** and **a proclamation of the Prophet's everlasting honour**.

"Indeed, We have given you al-Kawthar."
Maturidi explains that *al-Kawthar* derives from the root *k-th-r*, meaning abundance or overflowing good. It signifies **comprehensive, manifold bounty** bestowed exclusively upon the Prophet ﷺ. Classical reports interpret it as the **heavenly river in Jannah**, whiter than milk and sweeter than honey; yet Maturidi insists its meaning extends beyond the literal stream. It encompasses **prophethood, revelation, wisdom, intercession, followers, and eternal remembrance** – all the vast good granted to the Prophet in both worlds.

He notes the divine emphasis *"Innā aʿṭaynāka"* – "We have given you." The plural pronoun of majesty (*Innā*) magnifies Allah's generosity, while the perfect tense *aʿṭaynā* indicates that the gift is **certain, completed, and irrevocable**. Thus, before enemies could gloat at imagined loss, Allah affirms that His Messenger has already received a gift surpassing every worldly measure.

"So pray to your Lord and sacrifice."
Maturidi observes that gratitude for divine favour must manifest through *ʿibādah*. Prayer (*ṣalāh*) and sacrifice (*nahr*) together symbolise **the heart and body united in thanksgiving** – devotion of word and deed. The verse directs the Prophet to perform acts of worship **for Allah alone** – not to idols, ancestors, or worldly vanity. The command *"li-rabbika"* ("for your Lord") excludes every other intention.

Maturidi further interprets *wanḥar* not only as the ritual slaughter of animals but as **a symbol of surrender** – to face the qiblah with uplifted hands in prayer, showing total submission. Thus, worship in gratitude is the Prophet's response to divine bounty.

"Indeed, your enemy – it is he who is cut off."
Maturidi remarks that Allah reverses the insult of the disbelievers. They called the Prophet *abtar* for lacking male heirs, believing his name would vanish after his death. In divine irony, it is they who became forgotten, while the Prophet's remembrance endures in every generation, every prayer, and every call to faith.

The word *shanīʾaka* (your hater) covers all who despise the Prophet, past and future. *Al-abtar* means severed, deprived, or without lineage; Maturidi extends it metaphorically to mean **cut off from mercy, good, and eternal legacy**. The Prophet's progeny continues through his spiritual family – his community – while his enemies' names are lost in disgrace. Thus, divine honour is not measured by bloodline but by **truth, faith, and remembrance**.

Maturidi concludes that *Sūrah al-Kawthar* encapsulates the entire movement of prophethood: **gift, gratitude, and glory**. Allah bestows, the Prophet worships, and his enemies vanish. The chapter teaches that **abundance is not in possession but in divine favour**, and that honour lies not in worldly heirs but in enduring faith.

Maturidi Insights of Surah al-Kawthar

- *Al-Kawthar* is **infinite divine good**, not confined to one interpretation; its spiritual essence is abundance in revelation, followers, and intercession.
- The Prophet's remembrance (*dhikr*) across centuries is the living proof of this verse.
- The pairing of *ṣalāh* and *nahr* joins **inner devotion and outward gratitude**, completing the form of sincere servitude.
- Worship is the natural language of gratitude; every divine gift demands a response of humility.

- Maturidi highlights that **the Prophet's poverty and loss were apparent**, but **his true wealth lay in divine proximity**.
- The enemies' extinction (*abtar*) is moral and historical: their names perish from good mention, while the Prophet's name is recited beside Allah's in every *adhan* and *ṣalāh*.
- The surah thus transforms sorrow into triumph, grief into permanence, and scarcity into overflowing bounty.
- Its tone exemplifies the Qur'an's gentleness toward the believer and firmness toward mockers – mercy for the Messenger, justice for his foes.

Theological Points of Surah al-Kawthar

- **1. Divine Generosity (Faḍl Allāh):**
  Al-Kawthar affirms that every blessing proceeds directly from Allah's will, not human merit. Abundance is created and owned by Him alone.
- **2. Perfection of Prophethood:**
  The Prophet ﷺ receives *al-Kawthar* as the sign of his rank above all creation – the most comprehensive manifestation of divine favour.
- **3. Tawḥīd in Worship:**
  "Pray to your Lord and sacrifice" establishes that every act of worship must be directed solely to Allah; partnership in ritual nullifies sincerity (*ikhlāṣ*).
- **4. Gratitude (Shukr)** as ʿAqīdah:**
  True faith expresses itself through gratitude in worship, not mere words. *Ṣalāh* and *nahr* represent creed lived as practice.

- **5. Reversal of False Values:**
  Honour and lineage are determined by Allah, not by worldly standards. Faith, not ancestry, grants permanence.
- **6. Divine Justice and Retribution:**
  The verse *"Your enemy – he is cut off"* shows the principle of **just recompense** (*al-jazāʾ min jins al-ʿamal*): mockery returns upon the mocker.
- **7. Prophetic Legacy:**
  The Prophet's name joined with Allah's in the testimony of faith and daily prayer fulfils the promise of *al-Kawthar* – eternal remembrance decreed by divine will.
- **8. Human Helplessness before Grace:**
  The verb *aʿṭaynāka* (We have given) indicates that **every bounty is pure divine bestowal**, unattainable by effort alone.
- **9. Consolation as Revelation:**
  The sūrah demonstrates that revelation not only legislates but heals; divine speech descends as comfort for the Prophet's grief.
- **10. Unity of Devotion and Doctrine:**
  The sequence *gift → worship → justice* mirrors the structure of faith itself: divine grace, human gratitude, and the triumph of truth.

Surah al-Kāfirūn – Verse 1

Arabic:
قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ

Tafsir:
"Say: O disbelievers!"

- **"Qul"** — *Say!* — a divine command to the Prophet ﷺ to make a **clear and public declaration**
- **"Yā ayyuhā al-kāfirūn"** — *O you who disbelieve!* — a direct address to those who **persistently reject** the truth after it has been made clear

Maturidi's Commentary:

- Maturidi explains that this verse begins with a strong **line of separation** between **faith and disbelief**.
- It was revealed in response to a proposal by Qurayshi leaders who suggested: *Let us worship your God for a year, and you worship ours for a year.* Allah commanded His Messenger to reject this **entirely**.
- Maturidi emphasizes that this address is **not insulting** — it is factual and firm. It defines **a boundary**, not a mockery.

Surah al-Kāfirūn – Verse 2

Arabic:
لَآ أَعْبُدُ مَا تَعْبُدُونَ

Tafsir:
"I do not worship what you worship."

- A flat **rejection of compromise** in creed, devotion, or theology

Maturidi:

- Maturidi interprets this as a clear **affirmation of tawḥīd** (pure monotheism).
- He explains that worship is **not a shared ritual** — it must be **exclusive**, and cannot be mixed with **idolatry**, even if done "in turns".

- The Prophet ﷺ is commanded to say: *Your gods are not mine, and I will never worship them — not in the past, not now, not in the future.*

Verses 3–6 — further rejection of compromise and the ultimate distinction in way of life.

Surah al-Kāfirūn – Verse 3

Arabic:
وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ

Tafsir:
"Nor are you worshippers of what I worship."

- A continuation of the mutual disavowal: just as **he will never worship their false gods**, so too **they do not worship Allah in truth**

Maturidi's Commentary:

- Maturidi explains this as a **denial of spiritual equivalence**:
    - Even if the disbelievers **claim** to worship Allah, it is done **with association (shirk)**, **without sincerity**, or through **idolatrous intermediaries**
- Thus, they are **not truly worshippers** of the same God, even if the **name** is invoked
- This verse reaffirms that **belief is not just form** — it is defined by **correct intention**, **correct doctrine**, and **exclusive devotion**

Surah al-Kāfirūn – Verse 4

Arabic:
وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ

Tafsir:
"And I will not be a worshipper of what you have worshipped."

- Repetition with a subtle difference: while earlier he said **"I do not worship"** (present), here he says **"I will never become a worshipper"**, denying any future convergence

Maturidi:

- Maturidi says this repetition is not for style, but for **emphasis** — it seals the matter:
    - There is **no negotiation**
    - No future reconciliation of **monotheism with polytheism**
- He also notes that this verse was meant to **liberate the Prophet** ﷺ from pressure to compromise — Allah Himself is affirming: *there is only one way — the way of tawḥīd.*

Surah al-Kāfirūn – Verse 5

Arabic:
وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ

Tafsir:
"And nor will you be worshippers of what I worship."

- Repeating again to assert the **permanent separation** of belief systems

Maturidi:

- Maturidi explains that this final repetition is to **cut off false hopes**:
    - Some Quraysh may have **pretended sympathy** toward Islam, hoping for **mutual recognition**
    - But Allah closes the door: *There is no overlap between īmān and kufr*
- According to Maturidi, this verse was not meant to **condemn individuals forever**, but to **declare that current rejection and false worship** are incompatible with true Islam

Surah al-Kāfirūn – Verse 6

Arabic:
لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Tafsir:
"To you your religion, and to me mine."

- A final statement of **mutual distinction, not mutual approval**
- **"Lakum dīnukum"** — *you are free to follow what you believe*
- **"Wa liya dīn"** — *and I will follow the path Allah has given me*

Maturidi:

- Maturidi clarifies:
    - This is **not an endorsement of pluralism** — it is a **declaration of separation**
    - The Prophet ﷺ is stating: *You have made your choice, and I have mine. I do not approve yours, nor do I join you in it.*

- This verse **restores the Prophet's peace** — rather than arguing endlessly with rejection, he is told to **stand firm and distinct**
- Maturidi sees this as a timeless message for the ummah: **clarity in belief**, **no compromise in tawḥīd**, and **peaceful, dignified firmness** in the face of religious pressure

Imam Maturidi Extended Commentary of Surah al-Kāfirūn

Imam Maturidi explains that this sūrah is a **manifest declaration of distinction between tawḥīd (Divine Unity)** and shirk (polytheism). It was revealed, he writes, when the pagan leaders of Quraysh proposed a compromise to the Prophet ﷺ: that he should worship their idols for one year, and they would worship his Lord for one year in return. This proposal, though seemingly conciliatory, was an attempt to dilute revelation and merge truth with falsehood. In response, Allah commanded His Messenger ﷺ to proclaim an unambiguous disavowal of all false worship.

The command **"Qul" (Say)** marks a divine imperative: the Prophet ﷺ is ordered to *proclaim* rather than merely *believe*. Faith must be declared, not concealed, when truth is at stake. For Maturidi, this reflects **the moral obligation to express tawḥīd publicly** and reject every form of compromise that undermines divine unity.

When the verse declares, **"O disbelievers, I do not worship what you worship,"** it is not a statement of arrogance but of purity — an uncompromising delineation between servitude to the Creator and servitude to creation. The Prophet ﷺ is commanded to speak in universal terms, not limited to a time or people; the address "O disbelievers" encompasses all who persist in polytheism until the end of time.

Maturidi notes the deliberate repetition in the sūrah — *lā aʿbudu… walā antum ʿābidūn…* — as **emphasis of final separation** between the two

systems of belief. This repetition is not redundancy; it affirms that **there can be no middle ground** between the worship of Allah and the worship of idols. He distinguishes two dimensions of denial:

- *"Lā aʿbudu mā taʿbudūn"* (I do not worship what you worship) negates the **present and future** act of idol worship.
- *"Walā ana ʿābidun mā ʿabadtum"* (Nor will I be a worshipper of what you have worshipped) negates any **possibility** of convergence between the two paths.

Thus, the repetition intensifies the boundary between truth and falsehood.

Maturidi also emphasizes the phrase *mā taʿbudūn* (what you worship) instead of *man taʿbudūn* (whom you worship), explaining that the Qur'an intentionally uses "what" to demean idols and false objects of worship, reducing them to lifeless things unworthy of reverence. The distinction in language underscores the **degradation of false gods** and the **transcendence of the One worshipped by the Prophet** ﷺ.

On the concluding verse, **"For you is your religion, and for me is my religion,"** Maturidi states that this is not an endorsement of religious pluralism, but a declaration of *barāʾah* — **disassociation** and **final severance** between monotheism and disbelief. The meaning is: "You are free in your falsehood until Allah's judgment comes, and I am firm upon the truth." It expresses the Qur'anic ethic of **peaceful separation in conviction** while rejecting doctrinal compromise.

He further explains that *lakum dīnukum wa-liya dīn* serves two purposes:

- It closes the debate with the idolaters, **ending futile argumentation**.
- It reaffirms that **the Prophet's mission is to deliver the message, not to coerce faith**; guidance belongs solely to Allah.

This statement, therefore, embodies **dignified firmness** — neither aggression nor surrender. It preserves the purity of monotheism while respecting the boundaries of divine justice, wherein each soul bears its own accountability.

Maturidi concludes that the sūrah is a complete manifesto of tawḥīd, drawing an unbridgeable line between the people of submission and the people of association. It teaches that faith is defined by clarity, not compromise, and that the worship of Allah cannot coexist with the worship of anything beside Him. The believer's dignity lies in unwavering loyalty to the truth, regardless of worldly pressure or social compromise.

Maturidi Insights of Surah al-Kāfirūn

- The sūrah is **a charter of spiritual independence**, announcing Islam's complete separation from every false creed.
- The Prophet ﷺ is instructed to **proclaim disavowal, not hostility** — Islam rejects falsehood, not the humanity of those who err.
- Repetition in the sūrah is **deliberate reinforcement**: it erases ambiguity and reaffirms that divine truth is singular.
- Maturidi observes that **worship (ʿibādah)** here refers not only to ritual acts but to *obedience and allegiance* — thus the verse also denies obedience to any law or ideology opposing revelation.
- The phrase *"For you your religion, for me mine"* encapsulates the Qur'anic balance between *barāʾah* (disassociation) and *amān* (peaceful coexistence) — each accountable before Allah.
- The Prophet ﷺ demonstrates **tawḥīd through steadfast refusal**, showing that truth sometimes demands resistance rather than compromise.

- This sūrah, paired with *Sūrah al-Kāfirūn*, is an **ethical mirror** for believers under social pressure — commanding clarity, not conformity.
- The verse's composure and dignity model **how to disagree without hatred**: firmness in creed with grace in manner.

Theological Points of Surah al-Kāfirūn

- **1. Absolute Tawḥīd:**
  The sūrah affirms **tawḥīd al-ʿibādah (oneness in worship)** — no act of devotion, obedience, or reliance is due to any being besides Allah. Mixed devotion is rejected entirely.
- **2. Rejection of Compromise in Faith:**
  The divine command to refuse idol worship establishes that **truth and falsehood cannot merge**. Compromise in doctrine negates sincerity (*ikhlāṣ*).
- **3. Distinction between Faith and Kufr:**
  The Qur'an recognizes no ambiguous middle position between belief and disbelief. One either submits to Allah or persists in denial. This delineation is foundational to creed.
- **4. Human Freedom and Accountability:**
  "For you your religion and for me mine" acknowledges **human volition and moral agency**. Each individual bears the consequence of his chosen path, confirming Maturidi's doctrine of **free choice under divine creation.**
- **5. Revelation Defines Worship:**
  Worship is not a human construct but a divinely defined act. True ʿibādah must align with revelation; otherwise, it becomes *hawā* (desire) disguised as devotion.

- **6. Prophethood and Moral Integrity:**
  The Prophet ﷺ is commanded to reject false worship publicly, proving his integrity. Had he sought political peace at the expense of doctrine, the message would have been compromised. This demonstrates the prophetic ʿ**iṣmah** (infallible steadfastness).
- **7. Respectful Disavowal (Barāʾah):**
  The Qur'an's approach is rational and ethical — disassociation from disbelief without coercion. It represents the balance between **firmness in creed and justice in conduct.**
- **8. Permanence of Truth:**
  The repetition "nor are you worshippers of what I worship" highlights that **truth remains constant** regardless of time or audience. Faith adapts to no fashion.
- **9. No Coercion in Religion:**
  The Prophet's stance embodies *lā ikrāha fī d-dīn* (2:256): faith cannot be imposed. The Prophet's duty is to convey (*tablīgh*), not compel (*ilzām*). This reflects divine justice and human autonomy.
- **10. Ethical Conduct Rooted in Theology:**
  The sūrah demonstrates that **clear conviction and peaceful coexistence** are not opposites. Maturidi shows that strong belief coexists with civility — clarity of creed combined with compassion in behavior.

Surah an-Naṣr – Verse 1

Arabic:
إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ

Tafsir:

"When the help of Allah comes, and the victory."

- **"Naṣr Allāh"** — the **help/support** of Allah, which refers to divine intervention in moments of hardship or confrontation
- **"Al-fatḥ"** — *the opening*, meaning **victory**, especially the **conquest of Makkah** (Fatḥ Makkah)

Maturidi's Commentary:

- Maturidi explains that this verse refers to a **specific historical fulfillment** — the **conquest of Makkah**, when the Prophet ﷺ returned victorious after years of persecution.
- However, it also serves as a **universal reminder**: all true victory comes **only from Allah**, not from numbers, weapons, or strategy.
- He notes that Allah is telling His Prophet ﷺ: *When this triumph comes — which is near — recognize it as **My doing**, not a result of your personal strength.*
- Maturidi sees this as **not only good news**, but also **a spiritual signal**: a great change is approaching — and with it, a transition of responsibilities.

Surah an-Naṣr – Verse 2

Arabic:

وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا

Tafsir:

"And you see the people entering the religion of Allah in crowds."

- **"Afwājan"** — in **groups**, **waves**, indicating mass conversions and widespread acceptance of Islam

Maturidi:

- Maturidi points out that after the **conquest of Makkah**, tribes from all across Arabia began entering Islam **not just individually, but collectively**.
- He sees this as a sign that:
    1. The **message had reached its maturity**
    2. The **truth was now clear and dominant**
    3. The **mission** of the Prophet ﷺ was **nearing its completion**
- Maturidi also notes that **true victory** is not measured in land, but in **hearts turning to Allah**. This verse celebrates **spiritual triumph**, not imperialism.

Verse 3 — the divine command that follows victory, and the Prophet's ﷺ response to its message.

Surah an-Naṣr – Verse 3

Arabic:
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًۢا

Tafsir:
"Then glorify the praises of your Lord and seek His forgiveness. Surely, He is ever accepting of repentance."

- **"Fa-sabbiḥ bi-ḥamdi rabbika"** — glorify (tasbīḥ) with praise — meaning, **declare Allah's perfection** and **praise Him with gratitude**

- **"Wa-staghfirhu"** — *seek His forgiveness*, acknowledging one's limitations despite success
- **"Innahū kāna tawwābā"** — *Indeed, He is always accepting of repentance* — emphasizing Allah's **mercy**, even toward His most righteous servants

Maturidi's Commentary:

- Maturidi highlights the **spiritual depth** of this verse. After announcing **divine victory**, Allah does **not** command celebration, parades, or political boasts — instead:
  - **Glorify**, for the **honor belongs to Allah**
  - **Praise**, for He granted victory
  - **Seek forgiveness**, for even in triumph, man is still **a servant in need**
- He interprets this as:
  - A sign of the Prophet's ﷺ **humility and submission**
  - And an **indication** that his **mission was near completion**
- Maturidi points out that the Prophet ﷺ, upon receiving this surah, **increased in tasbīḥ, istighfār, and prayer** — and soon after, he passed away.
- Thus, this verse also subtly serves as a **farewell command**: *Prepare to return to your Lord — in gratitude, humility, and forgiveness.*

Imam Maturidi Extended Commentary of Surah an-Naṣr

Imām al-Māturīdī explains that this sūrah was revealed near the end of the Prophet's ﷺ earthly mission, marking **the completion of the divine promise** and **the approach of the Prophet's return to his Lord.** It is both

a proclamation of triumph and a subtle farewell.
He writes that the sūrah contains within it three intertwined themes: *gratitude for divine aid*, *humility at the moment of victory*, and *preparation for departure.*

When Allah says, **"When the help of Allah comes and the victory,"** Māturīdī interprets *naṣr Allāh* (the help of Allah) as the unseen support that accompanied the Prophet ﷺ in every stage of his mission, culminating in the **conquest of Makkah** (*al-fatḥ*). It signifies that all success originates not from human power or strategy, but from divine will. By pairing *naṣr* (help) and *fatḥ* (opening), Allah reminds His servants that worldly achievements are meaningful only as manifestations of divine assistance.

The phrase **"and you see the people entering Allah's religion in multitudes"** represents the visible sign of that victory. The plural *afwājan* (in groups) contrasts sharply with the early days of isolation and persecution, when believers were few and scattered. For Māturīdī, this influx of converts is not simply political triumph but **the victory of truth over ignorance**, a manifestation of Allah's guidance in human hearts. Religion (*dīn Allāh*) belongs to Allah alone; men enter it, but none possesses it.

Yet, immediately after describing success, the revelation commands: **"Then glorify your Lord with His praise, and seek His forgiveness."** Māturīdī notes the striking transition — from conquest to contrition. In worldly terms, victory invites celebration and pride; in divine logic, it demands humility and remembrance. The Prophet ﷺ is instructed not to rejoice in the conquest as a worldly accomplishment but to recognize it as a sign that **his mission is fulfilled** and **his return to the Creator is near.** Hence, *tasbīḥ* (glorification) and *istighfār* (seeking forgiveness) are the twin marks of a servant who knows his success is from Allah, not from himself.

Māturīdī explains that *tasbīḥ bi-ḥamd Rabbik* means to **declare Allah's transcendence while acknowledging His beneficence.** It combines *tanzīh* (exaltation beyond imperfection) with *shukr* (gratitude). The Prophet ﷺ is thus commanded to perfect his servitude through remembrance and repentance even in victory. *Istighfār* is not because of sin, but because of **awareness of human limitation** before divine perfection. When the mission reaches completion, the Prophet ﷺ is directed to return his affair entirely to Allah — just as a messenger returns the trust after fulfilling it.

Māturīdī points out that the final words, **"Surely He is ever accepting of repentance,"** are not only directed to the community but to all who follow success with remembrance. Allah describes Himself as *Tawwāb* — the One who repeatedly turns to His servants — teaching that every return to Him, whether from sin or from heedlessness, is met with mercy. The Prophet ﷺ, being free from sin, models *istighfār* not as expiation but as **an act of completion**, sealing his life's work with remembrance and humility.

Thus, this sūrah encapsulates the culmination of prophethood:

- The mission completed (*naṣr Allāh wa'l-fatḥ*).
- Humanity responding (*yadkhulūna fī dīn Allāh*).
- The Prophet returning to praise (*fa-sabbiḥ bi-ḥamdi rabbik wa'staghfirhu*).

Māturīdī concludes that the sūrah is both **a hymn of divine gratitude and a veiled elegy**, teaching that the final station of success is not glory but servitude. True victory, in his words, is *the heart's surrender to the Lord who granted success.*

Imam Maturidi Insights of Surah an-Naṣr

- The sūrah reveals that **victory is a divine gift, not a human achievement.** Success belongs only to Allah; man is the recipient, not the author.
- The sequence from triumph to *tasbīḥ* and *istighfār* shows that **praise and repentance perfect gratitude.**
- Māturīdī emphasizes that **true completion of work is not outward but spiritual**—the Prophet's mission ends not with conquest but with dhikr.
- The Prophet's ﷺ humility after victory is the highest sign of perfection: when others rejoice, he glorifies; when others boast, he seeks forgiveness.
- *Naṣr Allāh* is the invisible assistance in every struggle of faith; *fatḥ* is the visible manifestation of it.
- The flood of new believers (*afwājan*) is both mercy for the people and proof that **truth is victorious through divine decree, not through force.**
- The sūrah is among the final revelations, signaling **the completion of revelation** and the nearing of the Prophet's passing — as understood by the Companions, particularly Ibn ʿAbbās (رضي الله عنه).
- It teaches that **the end of every blessing must be sealed with remembrance**, for every opening from Allah demands gratitude.

Theological Points of Surah an-Naṣr

- **1. Divine Agency in Human Affairs:**
  The phrase *naṣr Allāh* affirms that all victory and power originate from Allah. No cause is autonomous; secondary causes operate

only under divine will. This reinforces the Māturīdī doctrine of **created means (asbāb makhlūqah)** within divine control.

- **2. Completion of Prophethood:**
  The sūrah marks the **closure of revelation** and the perfection of the Prophet's mission. It reflects Allah's wisdom (*ḥikmah*) in revealing guidance progressively until humanity was prepared to receive it universally.

- **3. Human Power and Divine Ownership:**
  "When the help of Allah comes" attributes success to Allah, not to human effort. This expresses **tawḥīd al-afʿāl** (unity of action): all effective acts in creation belong to Allah alone.

- **4. Doctrine of Gratitude (Shukr) and Praise (Ḥamd):**
  Gratitude is an obligation (*farḍ ʿayn*) after every divine favour. *Tasbīḥ bi-ḥamd* unites affirmation of Allah's perfection with recognition of His generosity — the theological balance of *tanzīh* and *shukr*.

- **5. Repentance as Perpetual Servitude:**
  Istighfār here is not for sin but for completion of servitude. It reflects the Māturīdī principle that repentance (*tawbah*) is continuous acknowledgment of need before Allah's majesty.

- **6. The Prophet's Human Perfection:**
  Although maʿṣūm (protected from sin), the Prophet ﷺ was commanded to seek forgiveness, proving that perfection lies in **unceasing humility before Allah**, not in self-perception of faultlessness.

- **7. Signs of Prophecy and Foreknowledge:**
  The prediction of massive conversion (*afwājan*) fulfilled in history confirms the Qurʾān's divine origin and the Prophet's truthfulness — a rational *dalīl* for revelation.

- **8. Death and Completion within Divine Wisdom:**
  The sūrah indicates the Prophet's impending death. Māturīdī views this as **a transition, not an end** — the servant's return to his Lord after fulfilling divine trust (*amānah*).
- **9. Doctrine of Tawbah and Rahmah:**
  The ending phrase *"Innahu kāna tawwābā"* affirms Allah's eternal attribute of mercy — that His readiness to accept repentance is **constant, not conditional** on human worthiness.
- **10. Ethical Paradigm of Leadership:**
  The Prophet's response to success sets the theological model of leadership: **humility in triumph, worship in achievement, and remembrance at the end of worldly mission.**

Surah al-Masad – Verse 1

Arabic:
تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ

Tafsir:
"Perish the hands of Abū Lahab, and may he perish!"

- **"Tabbat yadā"** — may his **hands be ruined**, i.e., may all his **efforts**, **plans**, and **power** be brought to destruction
- **"Wa tabb"** — an emphatic repetition: *he is ruined, doomed, cut off*

Maturidi's Commentary:

- Maturidi explains that this verse is a **divine condemnation** of **Abū Lahab** — one of the Prophet's fiercest enemies, despite being his own uncle.

- The phrase is both **literal** and **metaphorical**:
    - His **hands**, meaning his **power, wealth, and actions**, will bring him **nothing but ruin**
    - And **he himself** is destined for **eternal loss**
- Maturidi emphasizes that this verse was revealed **during the Prophet's lifetime**, and Abū Lahab lived **several more years** — but **never believed**, proving the **truth of revelation** in real time.

Surah al-Masad – Verse 2

Arabic:
مَآ أَغۡنَىٰ عَنۡهُ مَالُهُۥ وَمَا كَسَبَ

Tafsir:
"His wealth will not benefit him, nor what he earned."

- **"Mā aghnā ʿanhu"** — *it will not avail him*, will not **protect** or **save**
- **"Mālahū wa-mā kasab"** — his **wealth** and **earnings**, including **children**, **status**, or **influence**

Maturidi:

- Maturidi notes that Abū Lahab was a man of **great wealth**, and he **boasted** that his riches would **shield him from harm**.
- This verse **destroys that illusion**:
    - No amount of money, power, or reputation can **save someone from Allah's judgment**
- Maturidi also includes **what he earned** (kasab) to mean:
    - The **wicked legacy** he left

    - Or his **sons**, which in Arab custom were considered a source of strength

- But in the end, **nothing will benefit him**, because he **rejected the truth** and **fought against the Messenger** ﷺ.

Verses 3–5 — the punishment of Abū Lahab and the role of his wife.

Surah al-Masad – Verse 3

Arabic:
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

Tafsir:
"He will burn in a Fire of blazing flame."

- **"Sa-yaṣlā"** — *He will be burned, he will roast* — indicating **active suffering**
- **"Nāran dhāta lahab"** — *a fire with flame*, or literally *with a flare/blaze* — possibly a wordplay on **his name** (Abū Lahab), meaning *Father of Flame*

Maturidi's Commentary:

- Maturidi explains this verse as **divine justice**: the one who mocked the Prophet ﷺ and threatened him with fire is now told: *You will burn in a fire far greater than you imagined.*
- The flame is described as **fierce and flaming**, reinforcing the **intensity and certainty** of the punishment.
- Maturidi also notes the **irony**: Abū Lahab's **arrogance and heat of anger** in this world will be matched by the **heat of Hellfire** in the next.

Surah al-Masad – Verse 4

Arabic:
وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ

Tafsir:
"And his wife — the carrier of firewood."

- **"Imra'atuhu"** — *his wife*, identified as **Umm Jamīl (Arwā bint Ḥarb)**, sister of Abū Sufyān
- **"Ḥammālata al-ḥaṭab"** — *the one who habitually carries firewood*, a **metaphor** and also possibly **literal**

Maturidi:

- Maturidi offers two layers of interpretation:
    1. **Literal** — She used to carry **thorny branches** and **place them in the Prophet's path**, trying to **injure or humiliate** him
    2. **Figurative** — She was a **slanderer**, a **spread of discord**, constantly **fueling hatred**, much like adding **wood to a fire**
- By calling her *ḥammālah*, the verse paints her as someone **actively supporting evil**, **complicit** in her husband's hostility.
- Maturidi emphasizes that **women are equally accountable** — her position, status, or relation to her husband does not protect her from divine justice.

Surah al-Masad – Verse 5

Arabic:
فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍۭ

Tafsir:
"Around her neck is a rope of palm-fiber."

- **"Jīdihā"** — *her neck*, referencing a prominent place, often adorned with jewelry — here, instead adorned with **punishment**
- **"Ḥablun min masad"** — a **rope of twisted palm-fiber**, rough and painful

Maturidi:

- Maturidi interprets this verse as both **literal punishment** and **symbolic disgrace**:
    - The rope of **palm-fiber**, once used for **animal burdens**, is now around the neck of one who **carried hatred**.
    - Some reports say she used to wear **jewels proudly** — now she is described wearing **a rope of fire and humiliation**.
- He also connects this with the **role she played** — fueling hostility, tying alliances of opposition — and now she bears a rope that reflects **what she tied in this world**.

Extended Imam Maturidi Commentary of Surah al-Masad

Imām al-Māturīdī explains that this sūrah is a **manifest declaration of divine justice** and a **proof of prophetic truthfulness**. It names one of the Prophet's fiercest adversaries, Abū Lahab – the uncle who rejected the Message and mocked the Messenger ﷺ – and foretells his destruction while he was still alive. Its fulfilment during his lifetime became a sign that the Qurʾān is the uncreated Word of Allah.

The opening expression **"Tabbat yadā Abī Lahab"** is, in Māturīdī's view, a Qurʾānic idiom meaning *may he perish utterly and be cut off from*

success. The "hands" signify **power and worldly means**; thus, both his strength and his resources are doomed. The repetition – *"and perish he!"* – emphasizes the certainty of the decree and the futility of resistance.

Abū Lahab was wealthy, proud, and of noble descent, yet his hostility to the Prophet ﷺ led him to ruin. Hence the next verse, *"His wealth and what he earned shall not avail him."* Māturīdī interprets *mā kasab* as encompassing both material gain and the progeny he considered his pride. Neither wealth nor family will ransom him from divine judgment. The verse thus teaches that **lineage and possessions are valueless without faith**, affirming the Māturīdī principle that nobility lies in obedience, not ancestry.

"He shall burn in a Fire of blazing flame." Māturīdī points out the eloquent harmony between Abū Lahab's name ("father of flame") and his fate: the flame he gloried in becomes his torment. The verse demonstrates **the congruence of divine justice** – punishment reflects the nature of sin. Just as he burned with anger against the Prophet ﷺ, so shall he burn in literal flame.

Regarding *"And his wife – the carrier of firewood"*, Māturīdī identifies her as **Umm Jamīl bint Ḥarb**, sister of Abū Sufyān. She aided her husband in hostility and was notorious for slander. The expression *ḥammālat al-ḥaṭab* carries a dual meaning: literally, she carried thorns to scatter on the Prophet's path, and figuratively, she **carried tales and insults**, fueling the fire of enmity. Thus, both spouses united in evil and will unite in torment.

"Around her neck is a rope of twisted fiber." Māturīdī remarks that the rope she once used to bundle thorns becomes her punishment in Hell – a symbol of **reversal (mujāzāh)** whereby every instrument of sin becomes the cause of retribution. It also alludes to **the binding of disbelief**: just as she bound her hatred with rope, disbelief binds the heart from guidance.

Beyond the literal narrative, Māturīdī draws a moral lesson: the sūrah portrays the downfall of all who oppose truth out of arrogance. The explicit mention of names—unprecedented in Qurʾān—serves as a **perpetual sign that hostility to revelation ends in humiliation**, no matter one's status. At the same time, it vindicates the Prophet ﷺ — for if he were fabricating revelation, he would not risk naming a living enemy whose conversion would disprove the claim. Abū Lahab's unrepentant death sealed the miracle.

Thus, *Sūrah al-Masad* functions as both **warning and proof**: warning against pride and mockery, proof of the Qurʾān's divine origin. It ends the line of those who boasted of wealth and lineage, replacing it with the criterion of faith and righteousness.

Maturidi Insights of Surah al-Masad

- The sūrah displays **immediate prophecy**: a living man's doom was foretold and historically fulfilled, confirming the Prophet's veracity.
- The repetition of destruction (*tabbat … wa tab*) conveys **total loss** – worldly and spiritual.
- The linkage between name and fate (*Lahab → lahab*) symbolizes **measure-for-measure retribution**.
- Māturīdī sees Abū Lahab's story as the archetype of **human arrogance trusting wealth and kinship** instead of God.
- The participation of his wife demonstrates that **companionship in sin yields companionship in punishment.**
- Divine justice personalizes recompense: each sinner's punishment mirrors his deed.

- The surah subtly exalts the Prophet ﷺ by revealing that even his closest kin cannot harm him when Allah protects him.
- Behind the historical layer lies a universal truth: **whoever kindles hatred for the Messenger burns in his own fire.**

Theological Points of Surah al-Masad

- **1. Proof of Prophethood:**
  The sūrah constitutes an open miracle (*muʿjizah ẓāhirah*). Its prophecy about Abū Lahab's eternal disbelief was verified by history, establishing that the Qurʾān is from Allah, not human speech.
- **2. Divine Justice and Perfect Wisdom:**
  Punishment corresponds exactly to transgression (*al-jazāʾ min jins al-ʿamal*). Every act of mockery returns upon its perpetrator. This manifests Allah's *ʿadl* (justice) and *ḥikmah* (wisdom).
- **3. Rejection of Lineage-Based Superiority:**
  An uncle of the Prophet perished in disbelief; thus, **kinship without īmān is void**. Faith, not descent, defines salvation.
- **4. The Doctrine of Causality under Divine Control:**
  Wealth and effort (*kasb*) possess no independent power to save or destroy; both operate only by Allah's decree. This reinforces the Māturīdī understanding of **created secondary causes (asbāb)** under divine will.
- **5. Gender and Moral Accountability:**
  The condemnation of Umm Jamīl shows that **moral responsibility is universal** – male or female, each bears the weight of their choice.
- **6. The Concept of Istiṭāʿah (Capacity):**
  Abū Lahab had full capacity and opportunity to believe; his

rejection was volitional, not compelled, proving that divine punishment is based on deliberate choice.

- **7. Rejection of Fatalism:**
  Though the decree of his doom was revealed, it did not compel disbelief; it **reported divine foreknowledge**, not imposed constraint – a key Māturīdī distinction between *ʿilm* (knowledge) and *jabr* (coercion).
- **8. The Permanence of the Hereafter:**
  "He shall burn" affirms **eternal recompense** for obstinate disbelief and **permanence of the Fire** for those who die rejecting truth.
- **9. Qurʾānic Realism:**
  Revelation engages historical reality; naming the enemy teaches that divine law operates within time and society, not abstractly. Thus, the Qurʾān unites theology with history.
- **10. Ethical Warning:**
  Pride, malice, and the misuse of speech (*ḥammālat al-ḥaṭab*) destroy moral order. The believer must guard tongue and intention, for words that kindle hatred are embers of the same fir

Surah al-Ikhlāṣ – Verse 1

Arabic:
قُلْ هُوَ ٱللَّهُ أَحَدٌ

Tafsir:
"Say: He is Allah, the One."

- **"Qul"** — *Say!* — a divine instruction to the Prophet ﷺ to proclaim this message clearly

- **“Huwwa Allāhu Aḥad”** — *He is Allah, the One and Only*

Maturidi’s Commentary:

- Maturidi explains that this verse affirms **pure monotheism (tawḥīd)** in the most absolute terms.
- **“Aḥad”** is not merely “one” in number, but **unique**, **indivisible**, and **without equivalent**.
- This verse is a response to those who asked: *Describe your Lord to us.*
    - In contrast to **polytheistic beliefs**, or the Christian doctrine of **Trinity**, this verse declares Allah as **utterly singular**, **without partner**, **without comparison**.
- Maturidi stresses that Allah’s oneness is not just in number, but in:
    - **Essence**
    - **Attributes**
    - **Sovereignty**
    - **Worship**
- The word “Aḥad” is used in this verse uniquely for Allah — **no one else is described this way in the Qur’an**.

Surah al-Ikhlāṣ – Verse 2

Arabic:
ٱللَّهُ ٱلصَّمَدُ

Tafsir:
"Allah, the Eternal Refuge."

- **"Aṣ-Ṣamad"** — a profound word meaning:
    - The one who is **eternally self-sufficient**
    - The one to whom **all creation turns in need**
    - The one who is **free of all need**, while everything else depends on Him

Maturidi:

- Maturidi defines "Ṣamad" as the one who:
    - **Does not eat or drink**
    - **Was not born and does not give birth**
    - **Needs nothing**, yet **all things need Him**
- He further elaborates:
    - Allah is **perfect** in His knowledge, power, and mercy
    - He is the **source of all fulfillment**, and the one whom **even the highest beings** turn to
- Maturidi sees this verse as a **rejection** of both **material gods** (who need help, food, or rest) and **abstract deities** with no real power or connection.

Verses 3–4 — the complete negation of all forms of anthropomorphism and divine equivalence.

Surah al-Ikhlāṣ – Verse 3

Arabic:
لَمْ يَلِدْ وَلَمْ يُولَدْ

Tafsir:

"He neither begets nor is born."

- **"Lam yalid"** — He did not **beget** — i.e., He has **no children**
- **"Wa lam yūlad"** — nor was He **begotten** — i.e., He has **no parents**, **origin**, or creator

Maturidi's Commentary:

- Maturidi affirms this verse as a **decisive refutation** of all beliefs that attribute **lineage or genealogy** to Allah:
    - It directly negates the **Christian doctrine** of God having a "son"
    - It rejects **pagan mythology** where gods are born, give birth, or come in generations
    - It even rejects any **metaphorical association** of offspring to Allah
- He explains: to be born or to beget implies **need**, **change**, **dependence**, and **mortality** — all of which are **impossible for the divine essence**
- This verse asserts the **eternal self-existence of Allah**:
    - He has **no beginning** and **no end**
    - He is **uncaused**, **uncreated**, and **unique in existence**

Surah al-Ikhlāṣ – Verse 4

Arabic:

وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ

Tafsir:
"And there is nothing comparable to Him."

- **"Kufuwan"** — equal, similar, match, rival — in any aspect: essence, attributes, power, or status
- **"Aḥad"** — again meaning *anyone, at all*

Maturidi:

- Maturidi explains this verse as the **final seal** on the concept of **tawḥīd**:
    - Allah has **no equal** in being
    - No **parallel** in power
    - No **analogy** in essence
    - No one is like Him **in any dimension**
- He warns that even **mental comparison** or **imaginative likeness** is a form of **shirk** (association)
- Thus, Allah is **utterly transcendent**, yet still **close** to His creation in knowledge and mercy — but never in **form**, **essence**, or **resemblance**

Imam Maturidi Extended Commentary of Surah al-Ikhlāṣ

Imām al-Māturīdī writes that this sūrah is **a declaration of absolute divine unity** and **a negation of all anthropomorphic or polytheistic conceptions**. It was revealed, he notes, in response to those who asked the Messenger ﷺ to describe the lineage of his Lord, or who likened the Creator to His creation. Allah commanded His Prophet to say: *"Huwa Allāhu Aḥad."* The Prophet does not speak from himself; he conveys the pure definition of the Divine given by revelation alone.

"Allāhu Aḥad" affirms oneness not merely in number but in essence, attributes, and acts. *Aḥad* differs from *wāḥid*: *wāḥid* may denote one among many, whereas *aḥad* denotes the One beyond all comparison or composition. Thus, Allah is not "one" as a part of a category but the **unique reality who admits of no likeness, division, or second**. Māturīdī explains that this word encompasses *tawḥīd al-dhāt* (unity of essence), *tawḥīd al-ṣifāt* (unity of attributes), and *tawḥīd al-afʿāl* (unity of action).

"Allāhu ṣ-Ṣamad" is the heart of the sūrah. Māturīdī states that *ṣamad* means *the one to whom all turn in need*, the one who needs none but whom all creatures depend upon. It also connotes *permanence*, *fullness*, and *perfection*. He is free from deficiency, change, or dependence. Every contingent thing stands by Him; He stands by Himself. By placing this attribute immediately after *Aḥad*, the Qurʾān binds unity with self-sufficiency: He is One in being and complete in perfection.

"He neither begets nor is born." Here, Māturīdī confronts both pagan and theological misconceptions. The Arabs who associated angels as daughters of Allah, the Jews who said ʿUzayr was the son of Allah, and the Christians who claimed sonship for ʿĪsā – all are refuted. To beget implies corporeality, division, and temporal change; to be born implies origination and dependence. Both contradict necessary existence (*wujūb al-wujūd*). Hence, Allah is eternally what He is, unaffected by time, cause, or lineage.

"Nor is there to Him any equivalent." Māturīdī explains that this seals the sūrah with *tanzīh ʿan al-mumāthalah* – absolute transcendence. No essence resembles His essence, no attribute equals His attribute, and no act equals His act. This verse negates both likeness (*tashbīh*) and opposition (*taʿaṭṭul*): Allah is neither comparable to creation nor devoid of attributes. Thus, the chapter affirms a balanced creed between denial and anthropomorphism, the path of Ahl as-Sunnah.

Māturīdī adds that this concise sūrah summarizes the theology of all revealed books. Whoever comprehends it understands the essence of divine knowledge. For this reason, the Prophet ﷺ described it as equivalent to one-third of the Qurʾān — for the Qurʾān contains (1) laws, (2) stories, and (3) doctrine; and *Sūrah al-Ikhlāṣ* embodies the third: pure doctrine.

Through this revelation, Allah instructed His Prophet and all believers that *ʿilm bi-Allāh* (knowledge of God) is achieved not through analogy, imagination, or speculation, but through what Allah declares of Himself. Therefore, reciting this sūrah is an act of both worship and theology — the tongue glorifies, and the intellect affirms.

Imam Maturidi Insights of Surah al-Ikhlāṣ

- The sūrah purifies the concept of God from every trace of **multiplicity, dependency, or corporeality**.
- *Aḥad* denotes not numerical singularity but **ontological uniqueness** — there is nothing of His kind.
- *Ṣamad* reveals the relationship between Creator and creation: **He is sought by all, sought by none.**
- By negating both begetting and birth, the Qurʾān closes the door to mythological, genealogical, and incarnational errors.
- The order of verses mirrors the order of theological reasoning: **affirmation → perfection → negation of contingency → negation of similarity.**
- Māturīdī notes that the human mind naturally seeks causes and counterparts; this sūrah disciplines the intellect to **halt at the boundary of revelation.**

- Recitation of *al-Ikhlāṣ* in prayer re-centres the believer's consciousness on pure tawḥīd before supplication or action.
- The sūrah is **both creed and devotion**: a verbal dhikr and a rational confession of divine transcendence.

Theological Points of Surah al-Ikhlāṣ

- **1. Tawḥīd al-Dhāt (Unity of Essence):**
  Allah's being is one, simple, and indivisible. He is not composed of parts, nor limited by quantity, place, or form. Unity here signifies *beyond composition*, not numerical count.
- **2. Tawḥīd al-Ṣifāt (Attributes without Likeness):**
  His attributes are eternal and real, yet distinct from the creation. To deny them is *taʿṭīl*; to liken them is *tashbīh*. The middle path is to affirm without modality (*bilā kayf*).
- **3. Tawḥīd al-Afʿāl (Unity of Action):**
  Every act of creation proceeds from His will. No agent acts independently. The servant's power (*qudrah*) is created by Allah yet operative by human choice — the doctrine of *kasb*.
- **4. Transcendence and Tanzīh:**
  "He neither begets nor is born" excludes corporealism. Allah is free of substance, accident, gender, and lineage. He is the **Necessary Being**, not subject to time or space.
- **5. Refutation of Dualism and Incarnation:**
  There is no second eternal being; neither matter, light, nor spirit shares His eternity. Incarnation or union with creation is impossible, for the finite cannot contain the infinite.

- **6. Affirmation of Qidam and Baqāʾ:**
  Allah is pre-eternal (*qadīm*) without beginning and everlasting (*bāqī*) without end. All else is originated (*ḥādith*).
- **7. Dependence of Creation:**
  By *ṣamad*, all existence is contingent and needy. The relationship between Creator and creation is one of complete dependence versus absolute independence.
- **8. Epistemological Humility:**
  Knowledge of Allah comes solely through revelation and sound reason guided by it. Imagination cannot grasp Him; revelation defines the limits of theology.
- **9. Integration of Reason and Faith:**
  Māturīdī uses rational argument to confirm revelation: multiplicity implies composition, composition implies contingency; therefore, the True One must be beyond multiplicity.
- **10. Al-Ikhlāṣ as Creedal Summation:**
  The chapter encapsulates all tenets of belief — *tawḥīd*, *ṣifāt*, *tanzīh*, *qidam*, *baqāʾ*, and *ikhlāṣ* (sincerity). To recite it is to proclaim the entirety of Islamic theology in four verses.

Surah al-Falaq – Verse 1

Arabic:
قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ

Tafsir:
"Say: I seek refuge in the Lord of daybreak."

- **"Qul aʿūdhu"** — *Say: I seek refuge* — a command to the Prophet ﷺ and all believers to **actively seek divine protection**
- **"Rabb al-falaq"** — *the Lord of the daybreak* or *the cleaver of darkness*, referring to **Allah who causes light to break through the night**

Maturidi's Commentary:

- Maturidi explains that "al-falaq" is symbolic of **hope, clarity, and divine power**:
    - Just as **dawn splits the night**, Allah splits **hardship with relief**, and **danger with protection**
- By invoking Allah as *Lord of the daybreak*, the verse:
    - Reminds us that **Allah is the source of all deliverance**
    - Teaches that **His help pierces through all darkness** — whether spiritual, emotional, or physical
- Maturidi emphasizes that **seeking refuge** in Allah is **not passive** — it is a **conscious act of trust and turning to Him** alone.

Surah al-Falaq – Verse 2

Arabic:
مِن شَرِّ مَا خَلَقَ

Tafsir:
"From the evil of what He has created."

- **"Sharri mā khalaq"** — *the evil of what He created* — includes **all harmful beings**, events, and forces in creation

Maturidi:

- Maturidi is careful to clarify:

    - Allah does **not create evil for its own sake**
    - But evil **can exist** as part of the **trial** and **test** of life
- This verse teaches us that even though all things are **created by Allah**, some may possess **harmful aspects**, especially when **misused** by people or when used to **test faith**
- Maturidi includes in this:
    - **Wild animals**, **natural disasters**, **diseases**, and especially **evil humans and jinn**
- The proper stance is **not to curse creation**, but to **ask the Creator for protection** from the **harmful consequences** that may come from it

Verses 3–5 — specific evils from which we are instructed to seek refuge.

Surah al-Falaq – Verse 3

Arabic:
وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ

Tafsir:
"And from the evil of darkness when it settles."

- **"Ghāsiq"** — refers to **deep darkness**, often interpreted as **nightfall**, which is traditionally associated with **increased fear**, **danger**, and **hidden threats**
- **"Iḏā waqab"** — *when it spreads or becomes intense*, i.e., when night fully settles

Maturidi's Commentary:

- Maturidi explains that the night is when:
    - **Criminals**, **sorcerers**, and **beasts of prey** are more active
    - People are **most vulnerable**, and **uncertainty** increases
- The verse draws attention to how **external darkness** can also mirror **internal anxieties and fears**
- Maturidi teaches that Allah's protection is needed not just from **visible harm**, but also from that which is **concealed by the cover of night**

Surah al-Falaq – Verse 4

Arabic:
وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ

Tafsir:
"And from the evil of those who blow on knots."

- **"An-naffāthāt"** — female plural form of *those who blow*, referring to **sorceresses or practitioners of witchcraft**
- **"Fī al-ʿuqad"** — *into the knots* — tying physical knots while **blowing spells or curses** over them, a known practice in **Arab pagan magic**

Maturidi:

- Maturidi interprets this verse as a condemnation of **real spiritual harm**, particularly through **black magic** or **siḥr**
- He affirms that such practices can have **psychological**, **relational**, and sometimes **physical effects**, but **only by Allah's permission**
- Seeking refuge here acknowledges:

- **Human weakness** before unseen forces
- The need for **divine defense** against hidden malice

- It is also a strong **rejection of all forms of sorcery**, and a reminder that **true power lies only with Allah**, not with spells, jinn, or manipulation

Surah al-Falaq – Verse 5

Arabic:
وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ

Tafsir:
"And from the evil of the envier when he envies."

- **"Ḥāsid"** — one who **envies**, who burns with jealousy at another's blessings
- **"Iḏā ḥasad"** — *when he envies*, meaning when he **acts on it**, either through plotting, slander, or attempting spiritual harm (e.g., the evil eye)

Maturidi:

- Maturidi highlights **ḥasad (envy)** as one of the **most destructive inner diseases**:
  - It can lead to **injustice**, **hatred**, and even **violence**
  - The envier often suffers more than the envied — their soul is eaten by **bitterness and resentment**
- He adds that this verse teaches us to **seek Allah's protection** from both:

1. **The harm of others' envy**

2. **The temptation to envy others ourselves**

- While envy is a **universal human emotion**, acting on it with harm or ill intent makes it a **source of evil**

Imam Maturidi Extended Commentary of Surah al-Falaq

Imām al-Māturīdī explains that *Sūrah al-Falaq* together with *Sūrah an-Nās* forms a divine pair of protection (*al-Muʿawwidhatayn*). While *an-Nās* guards against internal, unseen whisperings that corrupt the heart, *al-Falaq* protects against external and manifest harms that confront the servant in the world. Through them both, Allah encompasses His creatures in mercy—shielding them from dangers both visible and hidden.

He begins by commenting on "**Qul aʿūdhu bi-Rabbi 'l-Falaq": ** the command *"Say"* is not a mere recital but an instruction to announce one's helplessness before the Lord of all beginnings. *Al-Falaq*, linguistically, means ***daybreak* or *the cleaving of darkness***. Māturīdī interprets it as a symbol of Allah's power to bring light out of shadow and safety out of fear. The One who splits the dawn after the night is the same who delivers His servant from calamity after trial. Thus, refuge is sought in the Lord who brings forth creation and delivers relief.

The phrase *"**From the evil of what He created**"* encompasses every harmful element within creation—human or jinn, animal or natural force. Maturidi emphasizes that the verse does not ascribe evil to Allah's essence; rather, it acknowledges that within the order of creation lie things that may become sources of harm by their nature or misuse. All creation originates in divine wisdom, and evil exists only as a relative aspect within that order. Seeking refuge therefore affirms Allah's control over both benefit and harm.

"From the evil of darkness when it gathers" refers, according to Maturidi, to the time when dangers emerge unseen—whether thieves, predators, or satanic whispers intensified by solitude. Night conceals both physical threats and psychological fear; hence, seeking refuge at that hour acknowledges human vulnerability and Allah's guardianship.

Regarding ***"those who blow upon knots,"*** Maturidi interprets it broadly. It includes sorcerers who perform incantations, but also every act of manipulation and deception intended to bind the hearts of others. Such practices depend on illusion and suggestion, and their harm lies not in intrinsic power but in the fear and credulity of those who succumb. By commanding refuge in Allah, the verse strips magic of autonomous force and returns power to the Creator alone. Maturidi repeatedly stresses that no created being—jinn, magician, or star—can operate independently of Allah's decree.

In ***"the envier when he envies,"*** Māturīdī identifies envy (*ḥasad*) as the most subtle and destructive of external harms. It is the wish for the removal of another's blessing and the hidden hostility that corrodes the heart. He writes that envy is a form of opposition to divine apportionment (*qismah*). The envier objects to Allah's wisdom in granting favour. Thus, seeking protection from the envier is not merely from his outward malice but from the inner poison of jealousy itself. Envy becomes spiritual darkness, just as sorcery is the darkness of illusion and night is the darkness of fear.

Māturīdī further notes that *Sūrah al-Falaq* teaches the believer the proper method of confronting harm: not through retaliation, not through superstition, but through turning directly to the Lord of creation. The structure of the sūrah is comprehensive—beginning with the general ("from the evil of what He created") and then specifying four particular forms of danger, encompassing the spectrum of worldly trials. This

ordering reflects divine pedagogy: one begins with broad trust, then specifies each fear in detail, surrendering every anxiety into divine care.

Ultimately, Māturīdī views this chapter as a microcosm of faith itself. It affirms Allah's creative power **(*fāliq al-iṣbāḥ*),** acknowledges human frailty, and teaches reliance upon the Lord who alone turns harm into benefit. Just as the dawn splits the night, so does divine protection split despair and restore the servant to serenity.

Imam Maturidi Insights of Surah al-Falaq

- *Al-Falaq* symbolizes the victory of light over obscurity—a daily reminder of resurrection and renewal.
- Refuge in the ***Rabb al-Falaq*** signifies trust in Allah's power to reveal truth after concealment, mirroring His ability to bring forth life after death.
- Māturīdī highlights the psychological dimension of fear: darkness magnifies anxiety; envy breeds unrest; sorcery manipulates perception. Faith dispels these illusions by restoring the believer's focus upon divine agency.
- The sūrah's progression from general to specific evils reflects the gradation of spiritual awareness—first acknowledging Allah's universal control, then identifying particular dependencies.
- The Prophet ﷺ, though protected by revelation, was instructed to recite this prayer continually, demonstrating that refuge in Allah is the perpetual posture of servitude.
- The pairing of *al-Falaq* with *an-Nās* completes a spiritual circle: the first guards the body and outward life; the second guards the soul and inner state.

Theological Points of Surah al-Falaq

- **1. Divine Sovereignty and Creative Will:**
  Every existing thing is Allah's creation. Evil, as perceived by man, arises not from an independent source but from the limited perspective of contingent beings. There is no dualism; harm and benefit alike belong to His decree.
- **2. Affirmation of Tawḥīd in Protection:**
  Seeking refuge from evil through Allah alone negates belief in autonomous powers—stars, spirits, magicians, or nature. This is the Māturīdī affirmation of tawḥīd al-rubūbiyyah: no agent acts outside divine permission.
- **3. Preservation of Divine Justice:**
  While Allah creates all things, He commands avoidance of harm and grants refuge. The presence of harmful entities is part of trial (ibtilāʾ), not injustice. Reward and punishment correspond to choice, not to the mere existence of danger.
- **4. The Non-Causative Nature of Magic:**
  Sorcery has no inherent efficacy. Its effect depends on divine allowance and human susceptibility. Belief in independent magical force constitutes *shirk khafī* (subtle association). Thus, protection through faith is the cure for superstition.
- **5. Moral Evil versus Natural Evil:**
  Māturīdī distinguishes between physical harm (disease, darkness) and moral harm (envy, malice). Both are embraced under Allah's creation but differ in responsibility: the former tests patience; the latter tests character.
- **6. Psychological Truth of Fear:**
  Fear at night and fear of unseen forces expose the limitations of human perception. The Qurʾān trains the believer to interpret

these fears theologically, not mythically — as reminders of need for divine protection.

- **7. Human Agency and Reliance (Tawakkul):**
  The servant must employ worldly means of caution but rely inwardly upon Allah alone. True reliance (*tawakkul*) harmonizes reason with trust — a balance central to Maturidi theology.
- **8. Evil of Envy as Rebellion against Qadar:**
  Envy is objection to divine decree (*qadar*). The envier implicitly denies Allah's wisdom in distributing gifts. Thus, the final verse transforms an ethical vice into a theological lesson: contentment (*riḍāʾ*) is faith; envy is protest against providence.
- **9. Revelation as Psychological Healing:**
  The Muʿawwidhatayn serve not merely as ritual recitations but as rational therapy for fear and envy. They align the believer's emotions with correct creed, uniting psychology with theology.
- **10. Completion of Divine Instruction:**
  Sūrah al-Falaq demonstrates that refuge precedes resistance — the believer's first defence against evil is recognition of Allah's oneness. This doctrine fuses cosmology, morality, and devotion in a single act of remembrance.

Surah an-Nās – Verse 1

Arabic:
قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ

Tafsir:
"Say: I seek refuge in the Lord of mankind."

- **"Qul aʿūdhu"** — a command to *say aloud and declare openly* that protection is sought from Allah
- **"Rabb an-nās"** — the *Lord of mankind*, the One who owns, sustains, and governs all human beings

Maturidi's Commentary:

- Maturidi explains that Allah begins this surah by commanding us to seek refuge — not in any **created being**, but in the **true Lord**, who has full authority over **all of humanity**.
- By using the name **Rabb an-nās**, the verse:
  - Affirms Allah's **intimate concern** for His creation
  - Reminds mankind that **their Lord is accessible**, and **protection is available** to those who ask
- Maturidi stresses the **personal dimension** of this address: Allah is not only *the* Lord, but **your** Lord — turn to Him, especially when unseen danger threatens the soul.

Surah an-Nās – Verse 2

Arabic:
مَلِكِ ٱلنَّاسِ

Tafsir:
"The King of mankind."

- **"Malik an-nās"** — the **Sovereign**, **Ruler**, and **absolute authority** over all people

Maturidi:

- Maturidi notes the progression: from *Rabb* (nurturer, sustainer) to *Malik* (absolute owner) — highlighting both Allah's **mercy** and His **power**.
- He emphasizes that the **true king** is not a worldly monarch, but Allah — whose dominion includes:
    - The **outer world** and the **inner soul**
    - The **visible realm** and the **unseen realm**
- Maturidi teaches that turning to Allah as *Malik* reminds us: **no other power can truly harm or protect** — only Allah has **true control**.

Surah an-Nās – Verse 3

Arabic:
إِلَـٰهِ ٱلنَّاسِ

Tafsir:
"The God of mankind."

- **"Ilāh an-nās"** — the **sole deity**, the One who **alone deserves worship** and **absolute devotion**

Maturidi:

- Maturidi highlights that this final title — *Ilāh an-nās* — completes the triad of divine attributes:
    1. **Rabb** — Lord, sustainer
    2. **Malik** — King, authority
    3. **Ilāh** — God, object of worship

- This affirms that **humanity's refuge** is not in **idols**, **leaders**, or **self-dependence**, but in the **One who is Lord, King, and God all in one**.
- Maturidi also points out the **exclusivity** of the term: there is **no other ilāh** — turning to any other source is futility.

Verses 4–6 — the nature of the evil being warned against, and the subtle path it takes to corrupt the human soul.

Surah an-Nās – Verse 4

Arabic:
مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ

Tafsir:
"From the evil of the whisperer who withdraws."

- **"Min sharri al-waswās"** — *from the evil of the whisperer* — referring to the **one who casts doubt**, incites sin, or fuels anxiety
- **"Al-khannās"** — *the one who retreats*, i.e., the **devil** or **evil force** that hides when Allah is remembered

Maturidi's Commentary:

- Maturidi identifies **"al-waswās al-khannās"** as **Shayṭān (Satan)**, and more broadly any unseen force that **plants evil thoughts** in the hearts of people.
- The fact that he **"withdraws"** highlights his **cowardice** and **lack of true power** — he whispers only when the person is **heedless of Allah**, but **vanishes** when Allah is remembered.
- Maturidi explains that the greatest danger here is:

- Not external warfare or harm
- But the **subtle internal corrosion** of belief, doubt, envy, anger, or pride

- This verse teaches us that the **real battlefield** is the **heart**, and the whisperer's goal is to **divert the soul** from truth.

Surah an-Nās – Verse 5

Arabic:
ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ

Tafsir:
"Who whispers in the chests of mankind."

- **"Yu-waswisu fī ṣudūr an-nās"** — *He whispers into the chests*, the **inner hearts** and **psychological depths** of people

Maturidi:

- Maturidi highlights that this verse clarifies the **arena of attack**: the **chest**, i.e., the **inner being**, the space where **conscience, desire, and faith reside**.
- These whispers are often:
  - **Quiet**, **repetitive**, and **persistent**
  - Not always recognized as evil, but **disguised as suggestion**, **doubt**, or **justification**
- Maturidi says the only **shield** against such evil is:
  - **Dhikr (remembrance of Allah)**
  - **Seeking refuge in Allah**, as commanded in this surah

Surah an-Nās – Verse 6

Arabic:
مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ

Tafsir:
"From among jinn and mankind."

- **"Min al-jinnati wa an-nās"** — *from the jinn and from humans* — meaning that **whisperers** can be from **both the unseen** (jinn) and the **visible** (humans)

Imam Maturidi Explains:

- Maturidi explains that not all whisperers are devils from the jinn — some are **human beings** who whisper evil, corrupt others, or **manipulate minds** through lies, doubts, and persuasion.
- These include:
  - **False teachers**
  - **Hypocrites**
  - **Enablers of sin** in society
- He warns that human whisperers can be **more dangerous** than jinn — because they may appear as friends, scholars, or leaders, while **secretly promoting destruction**.
- This final verse teaches us that **evil influence** is not always **supernatural** — it often comes in **familiar form** — and thus, the **need to seek divine protection is constant**.

Imam Maturidi Extended Commentary of Surah an-Nās

Imām al-Maturidi note that this blessed sūrah, together with *Sūrah al-Falaq*, forms the twin refuge chapters (*al-Muʿawwidhatayn*), revealed as divine protection for the Messenger of Allah ﷺ and for all humankind. In *al-Falaq*, protection is sought from **external harms** such as envy, darkness, and sorcery; whereas in *an-Nās*, refuge is sought from **internal evils** that arise within the soul — the unseen whisperings that corrupt intention and faith. In this, Allah's mercy is manifest: He safeguards His servants from both outward and inward afflictions.

Al-Māturīdī begins by noting that Allah commands His Prophet ﷺ with the word **"Qul" (Say)** — not for His own information, but to instruct the servant to **announce his need of Allah openly**. Seeking refuge (*istiʿādhah*) is both an act of humility and a declaration of **tawḥīd**. The one who turns to Allah alone in fear and hope affirms that no created being can shield him from unseen evils.

By invoking Allah through three titles — **Rabb (Lord)**, **Malik (Sovereign)**, and **Ilāh (Deity)** — the Qurʾān gathers every aspect of divine perfection. *Rabb* denotes nurture and care; He who brings man into being, sustains him, and perfects his nature. *Malik* signifies ownership and authority; He who commands and disposes of creation as He wills. *Ilāh* signifies divinity and worship; He alone is worthy of adoration. Through these three, the human being recognizes that his existence, his destiny, and his devotion are all bound to one Lord. Thus, to seek refuge in Allah is to place oneself wholly under His lordship and to reject all false powers.

Māturīdī remarks that the repetition of the phrase *an-Nās* (mankind) after each divine attribute emphasizes **the universality of dependence**. No rank, tribe, or class escapes this need — all are servants, and He alone is Master. The heart of the believer is reminded that pride, self-

sufficiency, and heedlessness are illusions; every human is equally needy before the One who nurtures, governs, and commands.

When Allah speaks of seeking refuge from **"the evil of the whisperer who withdraws"**, Māturīdī identifies this as **Shayṭān**, whose mode of attack is subtle suggestion (*waswāsah*). He does not compel, but merely casts thoughts into the breast (*ṣadr*), attempting to divert the servant from remembrance. The term *al-Khannās* reveals his weakness: he retreats when Allah is remembered and advances when the heart is heedless. This dynamic—attack and retreat—illustrates the nature of the spiritual struggle. The believer's protection lies in **constant dhikr**, for remembrance drives the whisperer away. Forgetfulness, by contrast, invites him near.

Māturīdī draws a critical theological point from this: Shayṭān's power is **suggestive, not coercive**. He cannot force sin upon the believer; he can only adorn falsehood. Were he capable of compulsion, human responsibility (*taklīf*) would be void, and divine justice negated. Thus, the verse affirms both **Allah's justice** and **human free choice**: temptation exists, but the servant chooses his response. The moral victory lies not in being free of whisperings but in resisting them.

He further notes the Qurʾān's precision in saying, *"who whispers in the breasts of mankind"*, not *in their hearts*. The *ṣadr* is the outer domain of thought, where ideas arrive and depart; the *qalb* (heart) is the inner core where conviction is formed. The whisperer may reach the breast, but cannot penetrate the heart of one who remembers Allah. Hence, stray thoughts are not sins; sin arises only when the heart consents.

The sūrah concludes, *"among jinn and among mankind"*. Imam Māturīdī interprets this as a warning that whisperers are not confined to the unseen realm. Some are jinn, whispering invisibly; others are humans, whispering through deceit, persuasion, and corrupt counsel. Both are agents of the same corruption: they invite to heedlessness and rebellion.

The Qurʾān elsewhere confirms this: *"We made for every prophet an enemy — devils among mankind and jinn, inspiring one another with adorned speech."* (6:112) Thus, the believer's vigilance must be constant, for the enemy may appear in the unseen or in human form.

Imām al-Māturīdī observes that the sūrah's structure is itself a theological argument. It opposes **one evil** (the whisperer) with **three divine attributes**, showing that only the totality of Allah's lordship can safeguard the fragile heart. The multiplicity of divine names against the singularity of evil illustrates the immense mercy of Allah: His protection exceeds the scope of the threat. Moreover, the Prophet ﷺ himself was commanded to recite this prayer, teaching that even the most perfect of creation is in continual need of divine refuge — not because he is vulnerable as others are, but to teach the ummah that safety lies only in turning to Allah.

Māturīdī concludes that *Sūrah an-Nās* is both **a protection and a declaration of creed**. It instructs the servant to guard his inner life from corruption and to affirm Allah's exclusive sovereignty over his being. In seeking refuge, the believer perfects his servitude; in remembering Allah, he extinguishes the whisperer's power. The chapter therefore combines **spiritual purification**, **intellectual affirmation of tawḥīd**, and **ethical instruction** — a concise manual for the inner life of faith.

Thus, the end of the Qurʾān returns the servant to his beginning: *dependence upon the Lord of all worlds.* The journey of revelation ends where it began — in the recognition that refuge, strength, and peace reside only in Allah, the Lord, Sovereign, and God of mankind.

Maturidi Insights of Surah an-Nās

- **Unity of Protection:**
  Maturidi beautifully observes that refuge is sought in **three divine**

aspects, yet from **one evil source**. This contrast highlights the **magnitude of the danger** of inner corruption—it takes the fullness of Allah's lordship, sovereignty, and divinity to shield the human heart.

- **Psychological Precision:**
  He notes the precision of Qur'anic language: *waswās* (repetitive whisper) and *khannās* (receding one) describe an **oscillating dynamic**—attack and retreat—mirroring the human struggle between remembrance and heedlessness.
- **Spiritual Discipline:**
  From this, Maturidi deduces that **constant dhikr** (remembrance) is the surest defense. When the servant remembers Allah, Shayṭān flees; when he forgets, Shayṭān returns.
- **Human Freedom:**
  Maturidi insists that Allah's justice entails man's ability to resist whispering. Were Shayṭān able to compel, moral accountability would be void. Thus, whispering is a **test of the intellect and faith**.
- **Theological Implication:**
  The sūrah's repetition of *an-Nās* (mankind) signals **universal address**—every human shares this vulnerability. The Prophet ﷺ himself was commanded to seek protection, proving that no one is beyond need of divine refuge.
- **Link with Surah al-Falaq:**
  Maturidi interprets both sūrahs as twin shields (*muʿawwidhatayn*). One protects from **outward harm**, the other from **inward temptation**. Together, they form the believer's complete armor.

Theological Points of Surah an-Nās

- **1. Affirmation of Divine Unity (Tawḥīd):**
  The triple invocation — *Rabb*, *Malik*, *Ilāh* — establishes Allah's singular lordship, ownership, and divinity. Each title negates polytheistic notions: no being shares in His nurturing, ruling, or worship. Refuge can only be sought from the One whose sovereignty is absolute and whose mercy encompasses all creation.
- **2. Human Dependence and Divine Sufficiency:**
  By commanding "*Say: I seek refuge*," Allah teaches that man's strength lies in acknowledging need. The act of *istiʿādhah* (seeking refuge) is both confession and worship — a recognition that protection is not self-generated but divinely bestowed.
- **3. Non-Compulsory Nature of Satanic Influence:**
  Māturīdī asserts that *Shayṭān* has no power of compulsion — only persuasion. His whisper (*waswāsah*) affects thought, not will. Were he able to compel sin, human accountability (*taklīf*) would collapse and divine justice (*ʿadl*) would be nullified. This preserves the Māturīdī doctrine of **free will within divine creation (kasb)**.
- **4. Reality of Human Agency:**
  The servant is tested by internal suggestion but remains free to choose obedience. This balances divine omnipotence with moral responsibility — a hallmark of the Māturīdī creed distinguishing it from both Jabri determinism and Muʿtazilī self-creation.
- **5. Nature of the Heart and the Breast:**
  Māturīdī differentiates between *ṣadr* (chest) — the field of fleeting thoughts — and *qalb* (heart) — the seat of assent and faith. Whisperings reach the chest but cannot seize the heart unless the servant yields. Thus, involuntary thoughts are not sinful; sin arises only from willful acceptance.

- **6. The Function of Dhikr (Remembrance):**
  The name *al-Khannās* — "the one who withdraws" — reveals that Satan's power is voided by remembrance of Allah. Constant dhikr fortifies the heart; heedlessness grants access to the whisperer. This ties spirituality to active awareness, not passive avoidance.
- **7. Universality of Trial and Need:**
  The repetition of *an-Nās* underscores that every human, including prophets, requires divine protection. Even the Messenger ﷺ was commanded to seek refuge, demonstrating that proximity to Allah does not negate dependence upon Him.
- **8. Dual Sources of Temptation:**
  The phrase *"among jinn and among mankind"* confirms that whisperers exist in both realms. Evil suggestion arises from unseen jinn and from human tempters who echo Satan's call through persuasion and ideology. This extends the doctrine of *ijtibār* (moral vigilance) to all social and spiritual influences.
- **9. Proof of Divine Justice and Wisdom:**
  The existence of temptation is not injustice but a trial revealing sincerity. Were man free of whispering, there would be no test of steadfastness. Thus, evil's presence is **instrumental, not autonomous** — serving divine wisdom by manifesting moral truth.
- **10. Relationship between Knowledge and Salvation:**
  True refuge depends on knowledge of Allah's attributes. Ignorance invites fear of creation; knowledge brings reliance upon the Creator. Hence, Māturīdī interprets the sūrah as both a theological summary and a spiritual training in recognizing Allah as Lord, King, and God.
- **11. Integration of Creed and Practice:**
  Seeking refuge (*istiʿādhah*) is not merely supplication but an

embodied affirmation of faith — expressing tawḥīd through action. It links doctrine (belief in divine sovereignty) with praxis (turning to Him for protection).

- **12. Completion of the Qurʾānic Message:**
  Māturīdī observes that the Qurʾān begins with *"Rabb al-ʿĀlamīn"* (Lord of all worlds) and ends with *"Rabb an-Nās"* (Lord of mankind). The Book thus opens and closes upon lordship — signifying that the entire revelation is a journey from knowledge of the Lord to reliance upon Him.